PASTOR'S HAND BOOK

W. W. EVERTS, D.D.

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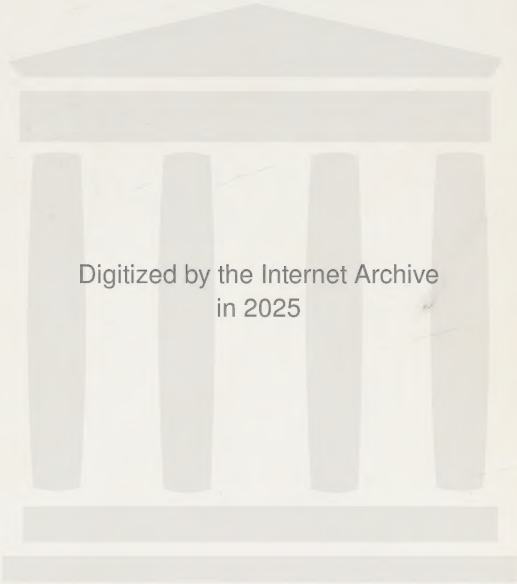
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PASTOR'S HAND BOOK

A RITUAL OF SCRIPTURAL AND POETICAL SELECTIONS AND STUDIES FOR WEDDINGS, FUNERALS, AND OTHER OFFICIAL DUTIES

BY
W. W. EVERTS

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DEDICATION

TO CHRISTIAN PASTORS,

IN THEIR OFFICIAL DUTIES SO OFTEN CALLED TO CELEBRATE MARRIAGES; TO MINISTER IN THE SICK ROOM, AND AT FUNERALS; AND TO COUNSEL, OR PRESIDE, IN ECCLESIASTICAL ASSEMBLIES.

THIS VOLUME IS RESPECTFULLY DEDICATED BY THEIR FELLOW-LABORER,

W. W. EVERTS.

20410

PROEM.

THE PASTOR'S HAND BOOK was first issued forty years ago; and the Bible Manual, Bible Prayer Book, and Scripture School Reader, by the same author, appeared soon after. The material and methods of these books have been incorporated into several subsequent manuals for ministers and churches without acknowledgment. Notwithstanding such rivalry this Hand Book has held its precedence, and is now in the hands of thousands of preachers of various denominations throughout the land. Having improved its arrangement, and added to the fullness and variety of its matter, we confidently rededicate the Hand Book to our brethren in the ministry.

W. W. EVERTS.

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PASTORAL OFFICE.

ND I will give you pastors according to mine heart, which shall feed you with knowledge and understanding,—*Jer.* iii. 15.

And I will set up shepherds over them which shall feed them: and they shall fear no more, nor be dismayed, neither shall they be lacking, saith the Lord.—*Jer.* xxiii. 4.

This is a true saying, If a man desire the office of a bishop, he desireth a good work.

A bishop then must be blameless, the husband of one wife, vigilant, sober of good behavior, given to hospitality, apt to teach;

Not given to wine, no striker, not greedy of filthy lucre; but patient, not a brawler, not covetous;

One that ruleth well his own house, having his children in subjection with all gravity;

(For if a man know not how to rule his own house, how shall he take care of the church of God?)

Not a novice, lest being lifted up with pride he fall into the condemnation of the devil.

Moreover, he must have a good report of them which are without; lest he fall into reproach and the snare of the devil. —1 *Tim.* iii. 1–7.

These things teach and exhort.

If any man teach otherwise, and consent not to wholesome words, even the words of our Lord Jesus Christ, and to the doctrine which is according to godliness;

He is proud, knowing nothing, but doting about questions and strifes of words whereof cometh envy, strife, railings, evil surmisings,

Perverse disputings of men of corrupt minds, and destitute of the truth, supposing that gain is godliness: from such withdraw thyself.

But godliness with contentment is great gain.

For we brought nothing into this world, and it is certain we can carry nothing out.

And having food and raiment, let us be therewith content.

But they that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition.

For the love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows.

But thou, O man of God, flee these things; and follow after righteousness, godliness, faith, love, patience, meekness.

Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses.

I give thee charge in the sight of God, who quickeneth all things, and before Christ Jesus, who before Pontius Pilate witnessed a good confession;

That thou keep this commandment without spot, unrebukeable, until the appearing of our Lord Jesus Christ. . . .

O Timothy, keep that which is committed to thy trust, avoiding profane and vain babblings, and oppositions of science falsely so called:

Which some professing have erred concerning the faith. Grace be with thee. Amen.—1 *Tim.* vi. 2–14, 20, 21.

Wherefore I put thee in remembrance, that thou stir up the gift of God, which is in thee by the putting on of my hands.

Hold fast the form of sound words, which thou hast heard of me, in faith and love which is in Christ Jesus.

That good thing which was committed unto thee keep by the Holy Ghost which dwelleth in us.—2 *Tim.* i. 6, 13, 14.

I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom;

Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine.

For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears;

And they shall turn away their ears from the truth, and shall be turned unto fables.

But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry.

For I am now ready to be offered, and the time of my departure is at hand.

I have fought a good fight, I have finished my course, I have kept the faith:

Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing.—2 *Tim.* iv. 1–8.

CIRCUMSPECT ENTRANCE UPON IT.

1. Am I conscious of my helpless condition without Christ; and do I seek in Him salvation and eternal life?

2. Do I hate and strive against sin, and seek to be holy in the sight of God, through the grace that is in Christ Jesus?

3. Do I habitually endeavor to do the will of God and build up his kingdom in the name of Jesus Christ?

4. May it not be possible that I have entered the ministry as a means of living or as an honorable profession, or to build up a sect?

5. Have I the love of souls, the meekness, patience, discretion, knowledge, and aptness to teach necessary to authenticate a Divine call to the ministry, and qualify me for its sacred duties?

6. As the piety of the church is not likely to rise above that of her ministry, am I a worthy exemplar of the gospel I preach?

7. As religious teachers are largely responsible for the perpetuation of sects and sectarianism, will it be my constant aim so to exalt the truth as to promote the reunion of the Church of Christ?

8. By care of health, heart, temper, conduct, and by prayerful study, will I strive to make the most of my ministry in the church I serve, and in building up the cause of Christ throughout the world?

PREACHING.

SUBJECTS GENERALLY TO BE AVOIDED AS THEMES OF DISCOURSE.

1. Doctrines of natural religion as not sufficiently distinguishing a Christian ministry.

2. Evidences of Christianity as unnecessary to the mass of hearers, and less convincing to the skeptical in such partial statement than a book of evidences.

3. Mysteries of religion as usually perplexing without enlightening hearers.

4. Higher Calvinism as prejudicing more practical doctrines of piety.

5. Types as difficult to be treated with discretion and tempting to wild fancies.

6. Particular sins, because they are more likely to be exterminated by inculcating the opposite virtues than by direct attacks, and an undue proportion of legal preaching.

7. Subjects of great terror as better introduced in inferences or illustrations of discourses.

8. The same verse or chapter for a series of sermons as furnishing less variety to the hearers.

SUBJECTS TO BE PREFERRED.

1. Those relating directly to Christ—his incarnation, person, character, mission, life, teaching, miracles, passion, resurrection, ascension, intercession, everlasting kingdom and glory.

2. The covenant of grace ratified through the atonement, the nature and promise of faith, repentance, justification and sanctification.

3. Influence of the Holy Spirit in conversion and sanctification, encouragement to walk in the Spirit, and cautions against grieving Him.

4. The believer's pardon, adoption, perseverance, and heavenly inheritance.

5. Duties to the Church and to the world.

6. Obligations of Divine ordinances.

7. Temptations and discouragements of the believer.

8. Sacred narratives, biographies, and various exposition of the Scriptures.

9. Guilt, misery, and punishment of sin.

10. Death, judgment, and eternity.

11. Heaven.

COMPOSITION OF SERMONS.

1. By reading, observation, conversation, and reflection be ever accumulating thoughts, illustrations, and plans for ordinary and for special sermons. These materials should be classified in some Index Rerum, or in pigeon-holes for notes, ready for use.

2. When desiring a subject for discourse, having asked Divine illumination and guidance, glance over your line of subjects, sketches, and plans, and select one that awakens fresh interest or is specially adapted to the circumstances of the congregation.

3. By careful exegesis ascertain the meaning of the text, and, as far as possible, draw plan and illustration of discourse from the context. Arbitrary divisions betray barrenness of invention, and furnish only a mechanical and insipid variety.

4. Having reflected upon the plan, illustrations, and applications of the discourse during the early part of the week, and having chosen a time least liable to interruption, and most favorable to the vigorous use of the mind, write out the discourse at a single sitting. A careful revision, with erasures and interlineations, may complete the preparation.

DELIVERY OF SERMONS.

1. Deliver them without notes. A sermon sufficiently studied needs no such helps; while their use restricts freedom, represses passion, and obstructs the eloquence of the eye, the features, and of gestures.

2. Determine the pitch of the voice by the distance of the hearers and the compass of your vocal powers. If you pitch the voice too low, you are not heard, or your sermon is less impressive from the effort to hear. If you pitch too high, you lose the sweetness and harmony of the voice, and weary the audience with its ranting tones. The reading of notices just before preaching will assure the right pitch.

3. Perfect your vocabulary, study the emphasis and pronunciation of the best speakers, always suiting the sound to the sense, and avoiding faulty diction and slang phrases.

4. Careful reading of Scriptures and hymns adds to the effect of the sermon.

5. The manner should vary with the subject, and glow with an appreciation of the great truths proclaimed. A dead preacher preaching to a dead people the living words of the living God is a spectacle to appall angels.

BENEDICTIONS.

The grace of our Lord Jesus Christ be with you all. Amen.

The grace of our Lord Jesus Christ, and the love of God, and the communion of the Holy Spirit, be with you all. Amen.

Grace be with all them that love our Lord Jesus Christ in sincerity.

Now the God of peace, that brought again from the dead our Lord Jesus Christ, that great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do his will, working in you

that which is well pleasing in his sight, through Jesus Christ, to whom be glory forever and ever. Amen.

The grace of our Lord Jesus Christ be with you all, enabling you to receive the truth in the love of it, to do the will of God from the heart, and keeping you unto his kingdom and glory. Amen.

Grace, mercy, and peace abound to you and the whole Israel of God throughout the world, through our Lord Jesus Christ. Amen.

Grace be with us all; and may the word of God dwell in us richly, in all spiritual knowledge and understanding; and lead us to impart to others perishing for lack of vision its revelations and promises of salvation. Amen.

Grace be with us all, enabling us by faith to receive the great salvation, and ever pray and labor for its diffusion till it is made known to the ends of the earth.

The Lord bless thee and keep thee; the Lord make his face shine upon thee, and be gracious unto thee; the Lord lift up his countenance upon thee, and give thee peace.

MARRIAGE.

And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.

So God created man in his own image, in the image of God created he him; male and female created he them.—*Gen.* i. 26, 27.

Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh.—*Gen.* ii. 24.

Because the Lord hath been witness between thee and the wife of thy youth, against whom thou hast dealt treacherously: yet is she thy companion, and the wife of thy covenant.

And did not he make one? Yet had he the residue of the spirit. And wherefore one? That he might seek a godly seed. Therefore take heed to your spirit, and let none deal treacherously against the wife of his youth.

For the Lord, the God of Israel, saith that he hateth putting away: for one covereth violence with his garment, saith the Lord of hosts: therefore take heed to your spirit, that ye deal not treacherously. —*Mal.* ii. 14-16.

Whoso findeth a wife findeth a good thing, and obtaineth favor of the Lord.—*Prov.* xviii. 22.

And the third day there was a marriage in Cana of Galilee; and the mother of Jesus was there:

And both Jesus was called, and his disciples, to the marriage.—*John* ii. 1, 2.

The Pharisees also came unto him, tempting him, and saying unto him, Is it lawful for a man to put away his wife for every cause?

And he answered and said unto them, Have ye not read, that he which made them at the beginning made them male and female,

And said, For this cause shall a man leave father

and mother, and shall cleave to his wife: and they twain shall be one flesh?

Wherefore they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder.

They say unto him, Why did Moses then command to give a writing of divorcement, and to put her away?

He saith unto them, Moses because of the hardness of your hearts suffered you to put away your wives: but from the beginning it was not so.

And I say unto you, Whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery: and whoso marrieth her which is put away doth commit adultery.—*Matt.* xix. 3–9.

Wives, submit yourselves unto your husbands, as unto the Lord.

For the husband is the head of the wife, even as Christ is the head of the church; and he is the Saviour of the body.

Therefore as the church is subject unto Christ, so let the wives be to their own husbands in every thing.

Husbands, love your wives, even as Christ also loved the church, and gave himself for it;

That he might sanctify and cleanse it with the washing of water by the word,

That he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish.

So ought men to love their wives as their own bodies. He that loveth his wife loveth himself.

For no man ever yet hated his own flesh; but nourisheth it and cherisheth it, even as the Lord the church:

For we are members of his body, of his flesh, and of his bones.

For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh.

This is a great mystery: but I speak concerning Christ and the church.

Nevertheless, let every one of you in particular so love his wife even as himself; and the wife see that she reverence her husband.—*Eph.* v. 22–33.

FORM OF MARRIAGE.

Addressing those present.

Marriage is as old as the family of man. Our Creator himself instituted it in the Garden. Moses made it the foundation of social order. Christ re-enforced it with more spiritual sanctions. The Apostles declared it to be honorable in all. Emanating thus from supreme authority, preceding all other social compacts, and authorized and guarded in both dispensations by civil and divine law, marriage cannot undergo change or pass away, but must remain the same and unalterable—the foundation of domestic happiness, social welfare, and civil government to the end of time. Wherever dishonored, the care and education of childhood is neglected, jealousy, alienation, and strife promoted, and society precipitated

into anarchy and mutual antagonisms. As these two now wish to assume a common name, and blend their temporal interests in this responsible and blessed ordinance of marriage, I require and charge all and each of you now present, if you know any cause why they should not be thus lawfully joined together in matrimony, you do now make it known.

Addressing the parties.

In token of a due consideration on your part of the obligations of marriage, and of your free, deliberate, and decided choice of each other as partners in its duties and fellowship for life, you will please unite your right hands.

To the man.

Do you, A B, promise, before Almighty God and these witnesses, to receive this woman to be your wedded and lawful wife, to love and cherish her in health and in sickness, in prosperity and in adversity; and that, leaving all others, you will cleave only to her until separated by death? *Answer.* I do.

To the woman.

Do you, C D, in like manner, promise to receive this man as your wedded and lawful husband, to love, respect, and obey him according to God's ordinances; and that, leaving all others, you will cleave only to him until separated by death? I do.

The man, putting the ring on the fourth finger of the woman's left hand, repeats, after the minister, these words:

With this ring I thee wed, and with all my worldly goods and my heart's best affections I thee endow.

The minister adding:

May this gift remain a fit emblem of the brighter link uniting your hearts, of the richer circle of your common joys, and, as it is without end, may your happiness endure forever.

In the name of the Father, and of the Son, and of the Holy Spirit, I pronounce you husband and wife—One in the eye of the law—one in all your temporal interests and destinies—one in all the events and changes of life. And what God hath joined together let not man put asunder.

FORM OF MARRIAGE.

Furnished by W. R. WILLIAMS.

Having inquired the names and residence of the parties, and the names and residence of the witnesses, and whether there be any just hindrances to the marriage, the following form is used in celebrating marriage:

ADDRESS.

Divine Revelation, my friends, has declared marriage to be honorable in all. It is an institution of God, established in the time of man's innocency, ere he had yet sinned against his Maker, and been banished from Paradise. It was given in wisdom and in kindness, for the benefit of the race, to increase human happiness, to repress irregular affection, to support social order, and to provide that through well-ordered families truth and holiness might be transmitted from one age to another. It lies at the basis of all human society, and all government and law are built upon the household relations.

From the history of our blessed Saviour, we learn that he honored a marriage festival with his presence, and wrought there the beginning of his miracles; and, by his Holy Spirit speaking in his Apostle, he has selected the relation thus formed, as an apt emblem of the union, endeared and indissoluble, that exists between himself and his church.

An union thus consecrated, should therefore be undertaken, not thoughtlessly and irreverently, but discreetly, advisedly, and in the fear of God, and with a due regard to the purposes for which matrimony was at first ordained.

APPEAL.

And now, as in the sight of God the searcher of hearts, and as you will answer it on that day when the secrets of all hearts shall be made manifest, I charge you to declare if there be any cause which should prevent your lawful union.

ADDRESS RESUMED.

As the ties now to be assumed should be sundered only by death, it becomes you to consider well the duties enjoined upon you as husband and wife. If duly remembered and faithfully discharged, they will smooth the rugged pathway of life, lightening, by dividing its sorrows, and heightening, by doubling its enjoyments; if neglected and violated, you cannot escape misery and guilt.

It is the duty of the husband to be the friend, counsellor, and guardian of his wife, shielding her from danger, providing for her support, and cherishing for her a manly and unalterable affection; it being required by the word of God that husbands

love their wives, even as Christ also loved the church and gave himself for it.

It is the duty of the wife to be the friend, companion, and solace of her husband, reverencing and obeying him, and putting on the ornament of a meek and quiet spirit, which is in the sight of God of great price, it being commanded by Scripture, that, as the church is subject unto Christ, so should wives be to their own husbands in every thing.

It is the duty of both to cherish and ever to manifest mutual affection; to preserve an inviolable fidelity; to delight each in the society of the other; to cultivate a just sense of their respective duties; to train wisely all who may, in their household, be brought under their influence; to remember that in interest and in reputation, as in affection, they are to be henceforth one and indivisible, and to see to it that what God hath joined together, man put not asunder.

The parties joining hands.

Do you, A B, take C D, whom you now hold by the hand, as your true and lawful wife, and will you love, cherish, honor, and protect her; in sickness and in health, in prosperity and in adversity, and through every change of condition, forsaking all others, will you cleave only and ever unto her, until God by death shall separate you?

Do you, C D, take A B, whom you now hold by the hand, as your true and lawful husband, and will you love, cherish, honor and obey him; in sickness and in health, in prosperity and in adversity, and through every change of condition, forsaking all

others, will you cleave only and ever unto him, until God by death shall separate you?

Prayer is then offered.

FORM OF MARRIAGE.

Furnished by G. B. CHEEVER.

The parties standing together in presence of the Minister and witnesses, will join first in the following invocation for the Divine blessing.

INVOCATION.

Our Father, who art in heaven, be pleased, in thy great mercy, to look upon us, be present with us, and bless us in this sacred ceremony. Graciously regard thy servants, about to enter into this solemn contract as the ordinance of God. Make them duly sensible of the holy vows and responsibilities they are taking upon themselves. May they remember that Thou, God, seest them. May thy grace make their motives pure, their love sincere, their purposes of faithfulness to each other and to thee deep and abiding. Prepare their hearts to receive and take these vows, not blindly nor carelessly, but in the love and the fear of God. Give them a holy and lasting sense of their dependence upon thee for thy blessing. Evermore, daily, constantly and together, may they seek thy blessing, and do thou in tender mercy now and evermore bestow it upon them, through Jesus Christ our Redeemer. Amen.

Here the Minister may read one or two passages in the word of God, especially Ephesians v. 22, 23.

God hath said, it is not good for man to be alone,

and hath provided an helpmeet for him. For this cause shall a man leave father and mother and cleave unto his wife, and they twain shall be one flesh. Wherefore they are no more twain, but one flesh.

The parties now taking each other by the hand, the Minister will say:

You, A B, declare, before God and these witnesses, that you have chosen this woman, whom you hold by the hand, to be your lawful and wedded wife; and you promise to be to her a faithful and affectionate husband, till death shall separate you.

You, C D, avow before God and these witnesses, that you have chosen this man, whom you hold by the hand, to be your lawful and wedded husband; and you promise to be to him a faithful, affectionate, obedient wife, till death shall separate you.

Thus you mutually promise.

I do now therefore pronounce you, according to the laws of God and of this land, husband and wife, one flesh in the sacred ordinance of marriage. What God hath joined together, let not man put asunder.

Let us pray.

Most merciful God, our Heavenly Father! We thank thee, that in thy great mercy to mankind thou hast instituted the sacred and ever-blessed ordinance of marriage. We thank thee, O gracious Saviour, that thou wast pleased thyself to be present at the marriage in Cana of Galilee. As thou wast mercifully there, the fountain of all blessings, so in infinite compassion be thou here, with thy rich blessing upon this married couple. Ever may they feel their dependence upon thee. Ever may they come to thee

for grace and guidance. Teach thou them to love each other in the Lord. So may they be united, not only in the ties of earthly relationship and affection, but in that bond of love which will be eternal, in the love of God, in the grace of Christ, in the peace and comfort of the Holy Spirit. Keep them, O God, by thy grace, ever faithful to their marriage vows. In all times of prosperity, and in all times of adversity, may they be sharers in each other's joys and sympathizers and supporters in each other's sorrows. Grant them so much of earthly happiness and prosperity as thou shalt see best for them, and may all their blessings lead them constantly to thee. In whatever adversity thou mayest see necessary for their discipline, may they comfort and love each other with more tender affection, and walk more closely and fervently with God. May thy Word be their guide, thy Spirit their guardian and sanctifier. Be thou the covenant God of them and their family, renewing their hearts by thy grace, and ever leading them to walk together as heirs together of the grace of life. In every thing, by prayer and supplication with thanksgiving, may they let their requests be made known unto God, and may the peace of God, which passeth all understanding, keep their hearts and minds through Christ Jesus. And at length may they and theirs be admitted to form a blessed family in heaven, through thine infinite grace in Christ our Redeemer. Amen.

ADDRESS AFTER PRAYER.

In accordance with your solemn promises, thus made to each other and your God, I do pronounce

you husband and wife, in the name of the Father, of the Son, and of the Holy Ghost. Amen.

And may the God, in whose presence you have entered into this solemn covenant, look upon you in mercy, to preserve and prosper you, make you blessed and a blessing in the sphere you may be called to occupy, and bringing you through all the troubles and perils of this brief and evil life, grant you a glad and eternal reunion in heaven. Amen.

FORM FOR THE CELEBRATION OF MARRIAGE.

Furnished by R. W. CUSHMAN.

The institution of marriage is coeval with the family of man. Our Creator himself is its author, and it is subject to the directions and sanctions of his laws. He saw that it was not good for man to be alone, even in Paradise; and formed and gave to him woman for his companionship and solace, in a union so intimate and so tender, that they were regarded as "no more twain but one flesh." This union, like that of the body and the spirit, is to be broken only by the hand of death. It is a relation, therefore, not to be lightly or hastily entered. A congeniality of mind, a mutual esteem, and an affection which transcends every other earthly love, are indispensable to the happiness which the relation is designed to impart.

In the sacred Scriptures, which are the lamp for your path in every other relation, you will find the directions which you need in this; and which, if strictly and cheerfully obeyed, will continue to give freshness and vigor to your joys when youth and beauty shall have passed away. Deeming it sufficient on this occasion to refer you to their instructions concerning the duties you will henceforth owe to each other, I will proceed to receive your mutually plighted faith, and seal your marriage vow. You will please take each other by the right hand.

Do you, A B, take the lady whose right hand you now hold, to be your lawful wedded wife, promising, in the presence of God and of these witnesses, that you will keep her in health

and in sickness; in prosperity and in adversity; that you will be to her a kind, affectionate, and faithful husband; and that, forsaking all others, you will keep yourself to her and to her only, till death shall separate you?

Do you, B C, take the gentleman whose right hand you now hold, to be your lawful, wedded husband, promising, in like manner, in the presence of God and of these witnesses, that you will continue with him in health and in sickness; in prosperity and in adversity; that you will be to him a kind, affectionate, and dutiful wife; and that, forsaking all others, you will keep yourself to him and to him only, till death shall separate you?

I do then, in virtue of the authority committed to me as a minister of the gospel by the laws of this State, pronounce you husband and wife; henceforth, in interests and destiny, as in affection, one.

FORM FOR THE CELEBRATION OF MARRIAGE.

Furnished by S. S. CUTTING.

Forasmuch as all marriages which are contrary to God's word are unlawful and void, I charge you both before God and these witnesses, that if any cause why you may not be joined in marriage does exist, you do now confess it. If no such cause exists, you will join your right hands.

To the Man.

You do solemnly promise to take this woman to be your lawful and wedded wife; to live together with her after God's ordinance in the sacred relations of the marriage state; you will love and cherish her; you will honor and keep her in sickness and in health, and forsaking all others, cleave only unto her, so long as you both shall live.

To the Woman.

And you promise to receive this man to be your lawful and wedded husband; to live together with him after God's ordinance in the sacred relations of the marriage state; you will love and obey him; you will cherish him in sickness and in health, and forsaking all others, cleave only unto him, so long as you both shall live.

I do then, by virtue of the authority vested in me by the usages of Christ's church and the laws of this State, pronounce you husband and wife. And what God hath joined together, let not man part asunder.

Let us pray.

FORM OF MARRIAGE.

Furnished by W. W. E., Jr.

The institution of marriage is as old as the race. First celebrated amid the innocence of the Garden of Eden, it has ever remained a blissful reminder of that blessed state. It was guarded on Mount Sinai in tones of thunder, and again in the gentler accents of the Sermon on the Mount. It is declared by the Apostle to be honorable in all. There is but one relation in life that is more sacred than this—that which exists between each of you and your Maker. There is but one relation that is more intimate and endearing—that which exists between Christ the heavenly bridegroom and the church, his bride. A relation so sacred, so intimate, and so endearing, should not be entered upon lightly or thoughtlessly, but only after due deliberation and in the fear of God; for though designed to be a mutual help and benefit, it too often proves, like the waters of Marah, bitter to the taste. If you have weighed the duties and responsibilities of holy wedlock, and are prepared, in the presence of God and these witnesses, to choose each other as partners for life, you will so declare by uniting your right hands.

Do you promise, etc.

FORM OF MARRIAGE.

Furnished by Rev. JOHN STANFORD HOLME, D. D.

The parties to be married shall appear, standing before the Minister, with their friends and neighbors or other witnesses; the man on the right hand and the woman on the left. The Minister shall then begin and say:

In the name of the Father, and of the Son, and of the Holy Ghost. Amen.

Dearly beloved: We are assembled in the sight of God and of his holy angels, to join together this man and this woman in the bonds of matrimony; which is an honorable estate, instituted of God in the time of man's innocency, confirmed by the teaching of our blessed Saviour, and compared by St. Paul to the mystical union which subsists between Christ and his Church.

Hear what is said by our Lord concerning it:

Have ye not read, that he which made them at the beginning, made them male and female, and said, For this cause shall a man leave father and mother, and shall cleave to his wife; and they twain shall be one flesh? Wherefore they are no more twain, but one flesh. What, therefore, God hath joined together, let no man put asunder.

Hear also what St. Paul says, in his Epistle to the Ephesians, as touching the duties of husbands toward their wives, and of wives toward their husbands:

Husbands, love your wives, even as Christ also loved the church, and gave himself for it, that he might sanctify and cleanse it with the washing of water by the word, that he might present it to himself a glorious church, not having spot or wrinkle, or any such thing; but that it should be holy and without blemish. So ought men to love their wives as their own bodies. He that loveth his wife loveth himself, for no man ever yet hated his own flesh, but nourisheth and cherisheth it, even as the Lord the church.

Wives, submit yourselves unto your own husbands as unto the Lord. For the husband is the head of the wife, even as Christ is the head of the church: and he is the Saviour of the body. Therefore, as the church is subject unto Christ, so let the wives be to their own husbands in every thing.

Into this holy estate these two persons are come to be joined. Therefore, if any man can show any just cause why they may not be lawfully joined together, let him now speak, or forever after hold his peace.

And then, addressing the persons to be married, he shall say:

Also, I charge you each and both, as ye will answer before God at the day of judgment, if either of you know any reason

why ye may not be lawfully joined together in matrimony, confess it now. For, be well assured, that all those who are brought together, contrary to the word of God, are not joined together of God; neither is their marriage lawful.

The Minister shall say to the man:

M———, wilt thou have this woman to thy wedded wife, to live together after God's ordinance, in the holy estate of matrimony? Wilt thou love her, comfort her, honor, and keep her, in sickness and in health; and, forsaking all others, keep thee only unto her, so long as ye both shall live?

The man shall answer, I will.

Then shall the Minister say unto the woman:

N———, wilt thou have this man to thy wedded husband, to live together after God's ordinance, in the holy estate of matrimony? Wilt thou love, honor, and keep him, in sickness and in health; and, forsaking all others, keep thee only unto him, so long as ye both shall live?

The woman shall answer, I will.

Then shall the Minister say:

Who giveth this woman to be married to this man?

Then shall they give their troth to each other in this manner:

The Minister receiving the woman at her father's or friend's hands, shall cause the man with his right hand to take the woman by her right hand, and to say after him as followeth:

I, ———, take thee, ———, to my wedded wife, to have and to hold, from this day forward, for better for worse, for richer for poorer, in sickness and in health, to love and to cherish, till death us do part, according to God's holy ordinance; and thereto I plight thee my troth.

Then shall they loose their hands, and the woman with her right hand taking the man by his right hand, shall likewise say after the Minister:

I, ———, take thee, ———, to my wedded husband, to have and to hold, from this day forward, for better for worse, for

richer for poorer, in sickness and in health, to love and to cherish, till death us do part, according to God's holy ordinance; and thereto I give thee my troth.

Then shall they again loose their hands, and the man shall give unto the woman a ring; and the Minister, taking the ring, shall deliver it unto the man to put it upon the fourth finger of the woman's left hand; and the man, holding the ring there, and, taught by the Minister, shall say:

With this ring I thee wed, and with all my worldly goods I thee endow.—Amen.

Then the man, leaving the ring upon the fourth finger of the woman's left hand, taking the woman's right, the Minister placing his hands upon their joined hands, shall say:

This marriage vow, which you have now made before God and these witnesses, I do now confirm in the name of the Father, and of the Son, and of the Holy Ghost. And now, in accordance with the authority vested in me, as a Minister of the Gospel, I pronounce you husband and wife. You are no more twain, but one flesh. What God hath joined together, let no man put asunder.

After which the Minister will make a short prayer, closing with the Lord's Prayer, in which the whole company will unite.

Our Father, which art in heaven, hallowed be thy name. Thy kingdom come. Thy will be done on earth as it is in heaven. Give us this day our daily bread, and forgive us our debts, as we forgive our debtors; and lead us not into temptation, but deliver us from evil: for thine is the kingdom, and the power, and the glory for ever. Amen.

Then shall the Minister, placing his hands upon the heads of the man and the woman, bless them:

Almighty God, who at the beginning did create our first parents, Adam and Eve, and did sanctify and give them in marriage, pour down upon you the riches of his grace, sanctify and bless you, that you may please him both in body and soul, and live together in holy love and peace unto your lives' end, through Jesus Christ our Lord. Amen

DEVOTIONAL EXCERPTA.

And now, O Lord God, our Heavenly Father, be pleased to sanction and confirm with thy blessing this solemn and important transaction. Grant to these persons now united in marriage, grace to be faithful always to the holy and blessed vows they have taken upon themselves. May they ever be faithful and affectionate to each other; may thy grace renew their hearts, may they be one in Christ now, and be prepared, when this mortal life, with all its changes, shall be ended, to spend their eternity together in thy presence and praises, through Jesus Christ our Redeemer. Amen.—*Geo. B. Cheever.*

Almighty God, our Heavenly Father, we thank thee for a relation so tender and so sacred as the marriage tie. We rejoice that thou dost esteem it to be honorable in all, and that we may confidently ask thine approval when we leave father and mother and cleave unto the wife. May we have to-day the presence and blessing of thine own Son, whose gracious miracle gave cheer to the wedding at which he was pleased to be a guest. So may he now glorify all common feelings with heavenly affection. May he give to this his servant to love his bride with a love akin to that with which he himself loves his own dear church. May he put into the heart of his handmaid a spirit akin to the willing subjection of the church unto Christ as its head.—*J. F. Elder.*

Most blessed Saviour, who didst deign with Immanuel, God with us, to grace a marriage feast; we would implore the condescension of thy gracious presence on this occasion. Look down in the plenitude of thy grace and goodness upon this bridal pair, who have now, in plighted faith, made an absolute disposal of themselves, the one to the other in love, according to their own appointment. Crown their union with thy rich favor. Bless their nuptial bands, and make them firm and abiding even unto life's end. Bless them in their persons. Bless them in their substance. Bless them in their souls. Bless them in health and in sickness, in prosperity and adversity, in life and in death. And after death bless them with a happy reunion in that heavenly home, where there shall be no more parting, neither sickness, sorrow, or

death, and where all tears shall be wiped away from every eye., etc.

O Thou, all-powerful, all-wise, all-good, who from the beginning didst foresee that it could not be good for man to be alone, and therefore didst prepare a meet help-mate for him, and command that the two should no longer be two, but one; we humbly pray, we devoutly beseech thee, that, as thou hast been pleased to call these thy servants to the holy state of nuptial union, thou wouldst also be pleased, in thy grace and mercy, to bestow upon them the rich effusions of thy favor: that in true and holy love, in fidelity not to be shaken, in mutual tenderness and sympathy, they may live; subduing every evil propensity in constant kindness and correctness, edifying each other, blessing each other, blessed by thee, as were the patriarchs of old, blessings to the community: that, nurtured and admonished in the Lord, their children may rise up to call them blessed; with them to "praise and serve thee to their own good, and to the good of those around them, a general blessing."

O Eternal God, Creator and Preserver of all mankind, giver of all spiritual grace, the author of everlasting life, send thy blessing upon these thy servants, this man and this woman, whom we bless in thy name; that as Isaac and Rebekah lived faithfully together, so these persons may surely perform and keep the vow and covenant betwixt them made and may ever remain in perfect love and peace together and live according to thy laws, through Jesus Christ our Lord. Amen.

Bless those who have just entered a state honorable in all. May they remember the vows they have left at the altar, and in the discharge of their personal and relative duty, may they make their word their rule, that mercy and peace may be upon them. May the husband love his wife even as himself, and the wife see that she reverence her husband; and both walk together as heirs of the grace of life, that their prayers be not hindered.

Preserve them from the evils which destroy or diminish the welfare and comfort of the condition in which thou hast placed

them; and may they enjoy all the happiness desirable from prudence, temper, accommodation, real godliness, and the divine blessing. May they expect to discern infirmities in one another, but may they be always most deeply conscious of their own. And let them not look for unattainable, by looking for unmingled bliss on earth; but remember that this is not our rest, and be prepared for difficulties, trials, changes, and final separation. * * * May they assist each other's duties, alleviate each other's sorrows, enhance each other's joys.

SICK ROOM.

AFFLICTIONS PROVIDENTIAL.

1 Sam. ii. 3–9; Job v. 6–19; Job xiv. 1; Ps. xxxix. 1; Ps. cxl. 1.

SYMPATHY IN AFFLICTIONS.

Job vi. 1–17; Prov. xvii. 17; Ps. xxxv. 11–28; Rom. xii. 14–21; Heb. xiii. 3.

SUPPORT UNDER AFFLICTIONS.

Job v. 19; xi. 16; Ps. xviii. 2; xxii. 24; xxiii. 4, 5; xxvii. 14; xxx. 5; xlii. 11; xlvi. 1, 2; lv. 22; lxxi. 20; lxxiii. 26; cxlv. 14; Is. xxv. 4; xlix. 13; l. 10; liv. 7; Jer. xvi. 19; Lam. iii. 31–34; Micah vii. 9; Nahum i. 7; Habakkuk iii. 17–19.

AFFLICTIONS SANCTIFIED.

Deut. viii. 2, 3; Job xxxvi. 8–10; Ps. lxxviii. 34; xciv. 12; cxix. 67–75; Prov. iii. 11; Zech. xiii. 9; Hosea v. 15; Rom. v. 3; Heb. xii. 6–11; 1 Peter i. 7.

AFFLICTIONS OF JOB.

Job i. 1–22; ii. 3–13; iii. 24–25; vi. 1–4; vii. 3–15; x. 1–21; xlii. 1–12.

AFFLICTIONS OF HEZEKIAH.

2 Chron. xxix. 1–29; xxx. 1–26; 2 Kings xx. 1–6.

AFFLICTION OF MANASSEH.

2 Chron. xxxiii. 12–16; 2 Kings xxi. 10–14.

DEVOTIONAL EXCERPTA FOR THE SICK ROOM.

O Almighty God, merciful and gracious, who in thy justice didst send sorrow and tears, sickness and death into the world, as a punishment for man's sins, and hast comprehended all under sin, and this sad covenant of sufferings. * * O thou Preserver of man! forsake not the work of thy own hands. Repair all the decays in his outward man, that his mind may also recover its former strength, to praise and bless thy goodness to him. It is owing to thy goodness only that his senses are preserved entire, and that he hath some respite, after so much uneasiness and pain, through the violence of his illness. * * Teach him hence to look up to thee continually, as the rock of his salvation, whence only he is to expect comfort and support; and give him grace always to make a right use of thy favors, whether in adversity or prosperity, in sickness or in health. * * Give him enlightened repentance for all the errors of his past life, and steadfast faith in thy Son Jesus Christ; a comfortable assurance of the truth of all his precious promises, a lively hope of that immortal life in which he reigns forevermore, and a strong sense of thy fatherly love to him, and care over him, which may make him heartily love thee, and entirely confide in thee, and absolutely resign both soul and body to thy wise disposal. * *

Lord, what is our life but a vapor, which appeareth but a little time, and then vanisheth away? Even at the longest, how short and transitory! and when we think ourselves most secure, yet we know not what a day may bring forth; nor how soon thou mayest come, before we are aware, to call us to our last account. * * How unmindful are we all of our departure! how improvident of our time! how careless of our souls, and negligent in our preparations for eternity, so that

thou mightest justly cut us off in the midst of our sins, and our unpreparedness to appear before thee. So teach us, that we may finish our work be ore we finish our course. * * O Almighty God and merciful Father, to whom alone belong the issues of life and death, look down from heaven, we humbly beseech thee. * * O Father of mercies, and God of all comfort, our only help in time of need, we fly unto thee for succor. * * O Almighty God, with whom do live the spirits of just men made perfect, after they are delivered from their earthly prisons. * * O Blessed Lord, the Father of mercies and the God of all comforts, we beseech thee, look down in pity and compassion; break not the bruised reed, nor quench the smoking flax; shut not up thy tender mercies in displeasure; but make him to hear of joy and gladness, that the bones which thou hast broken may rejoice. * * O God, whose days are without end, and whose mercies cannot be numbered, make us, we beseech thee, deeply sensible of the shortness and uncertainty of human life; and let thy Holy Spirit lead us through this vale of misery, in holiness and righteousness, all the days of our lives; that when we shall have served thee in our generation, we may be gathered unto our fathers, having the testimony of a good conscience; in the communion of the church catholic; in the confidence of a certain faith; in the comfort of a reasonable, religious, and holy hope; in favor with thee our God, and in perfect charity with the world; all which we ask through Jesus Christ our Lord. Amen. * * We thank thee that our places are not assigned us in another world, according to the incidental circumstances of our death; but according to the manner of our life.

O Father of mercies, to thee we recommend the last hour of our life, and the decision of our eternal doom. When our feet, benumbed with death, shall tread the verge of Jordan; when our eyes, dim and troubled at the approach of death, shall fix their last longing gaze on thee, our only support; when our ears, soon to be forever shut to the discourse of men, shall be open to the irrevocable decree, which is to cut us off from the living; when we shall have lost the use of our senses, when the world shall have vanished from our sight, when our agon

izing soul shall feel the sorrows of death; when our last sigh shall summon our souls to burst from the embraces of the body, when our souls trembling on our lips, shall bid adieu to the world, and leave our bodies lifeless, pale and cold; be thou the strength of our hearts and our portion forever.

O God the Father, Creator of the world; O God the Son, Redeemer of the world; O God the Holy Ghost, sanctifier of thy people, have mercy upon us, and deliver us from all offences and transgressions, and their just punishment; from the snares and temptations of Satan; from all impatience and repining at thy chastisement; from all unbelief and distrust of thy mercies; from improper fears of death, and immoderate desires for life. We beseech thee by thy cross and passion, by thy death and burial, by thy glorious resurrection and ascension, to hear us miserable sinners.

Lord, relieve the sorrow of thy servant and support his spirit, direct his thoughts and sanctify his sickness, let not the sense of his afflictions make him forgetful of past mercies, or of thy benevolent purpose in his present chastisement. Visit him with heavenly consolation, fill him with comfortable thoughts of thy love, and of the tender care of the Saviour for his afflicted people. * * O gracious Lord, by whose word man lives, and not by any human means alone, give efficacy to the means employed for the recovery of thy servant. * * O Almighty God, gracious and merciful and long suffering, whose compassions fail not, look down we beseech thee, upon the low and distressed state of thy servant, now lying in the extremity of sickness. The harder his illness presses upon him, the harder does it call upon thee for help. We know thou art able to bring him up from the gates of death, and grant him a longer continuance among us, a blessing to his family, the church, and the world.

O God of our life! in whose hand our breath is, and by whom all men live, and have their days prolonged or shortened, give thy servant patience in his sorrows, comfort in his sickness, and restore him to health if it seem good to thee. And however thou shalt determine concerning him, give him godly repentance, saving faith, steadfast hope, that when called hence he may enter the rest remaining for the people of God.

Take thy staff, O pilgrim!
Haste thee on thy way;
Let the morrow find thee
Farther than to-day.

If thou seek the city
Of the golden street,
Pause not on thy pathway—
Rest not, weary feet.

In the heavenly journey,
Press with zeal along;
Resting will but weary—
Running make thee strong.

We are told there are waves in the ocean
That never break on the beach;
And there are sobs heard in silence
Which never pass into speech.

Look up, my darling; the way seems dark,
And storm-clouds are thick in the sky;
But the glorious sun is shining beyond,
And will break through the gloom by and by.

But the sun is sloping westward;
Troubles come and cares increase;
Looking back on happy childhood,
Sighing for its hours of peace.

Now the sun is sinking, sinking—
Gone! Its tints fade in the west;
And old age lays down its burden,
Dust to dust—at peace, at rest

There the golden day is breaking
In the city of the blest;
There the Saviour waits to welcome
Home his chosen and his blest.

Heaven is not reached by a single bound;
But we build the ladder by which we rise
From the lowly earth to the vaulted skies,
And we mount to its summit round by round.

God draws a cloud over each gleaming morn:
Would we ask why?
It is because the noblest things are born in agony.

Only upon *some cross* of pain or woe
God's sun may lie:
Each soul, redeemed from self and sin, must know
It's Calvary.

One sweetly solemn thought
Comes to me o'er and o'er;
I'm nearer my home to-day
Than I ever have been before.

Nearer my Father's house,
Where many mansions be;
Nearer the great white throne,
Nearer the crystal sea.

Nearer the bound of life,
Where we lay our burdens down:
Nearing leaving the cross,
Nearer gaining the crown.

But the waves of that silent sea
Roll dark before my sight,
That brightly the other side
Break on a shore of light.

Oh! if my mortal feet
Have almost gained the brink:
If it be I am nearer home,
Even to-day, than I think,

Father, perfect my trust,
Let my spirit feel in death
That her feet are firmly set
On the Rock of a living faith.

If I should die to-night,
My friends would look upon my quiet face
Before they laid it in its resting place,
And deem that death had left it almost fair.
And laying snow-white flowers against my hair,
Would smooth it down with tearful tenderness;
And fold my hands with lingering caress,
Poor hands, so empty and so cold to-night.

If I should die to-night,
My friends would call to mind with loving thought
Some kindly deed the icy hand had wrought,
Some gentle word the frozen lips had said;
Errands on which the willing feet had sped.
The memory of my selfishness and pride,
My hasty words, would all be put aside,
And so I should be loved and mourned to-night.

If I should die to-night,
Even hearts estranged would turn once more to me,
Recalling other days remorsefully;
The eyes that chill me with averted glance
Would look upon me as of yore, perchance,
And soften in the old familiar way;
For who could war with dumb, unconscious clay?
So I might rest forgiven of all to-night.

O friends, I pray to-night,
Keep not your kisses for my dead, cold brow;
The way is lonely, let me feel them now.
Think gently of me; I am travel worn;
My faltering feet are pierced with many a thorn.
Forgive, O hearts estranged, forgive, I plead;
When dreamless rest is mine I shall not need
The tenderness for which I long to-night.

FUNERALS.[1]

AN INFANT.

What is your life? It is even a vapor that appeareth for a little time, and then vanisheth away.

All flesh is grass, and all the goodliness thereof is as the flower of the field.

Lord, make me to know mine end, and the measure of my days, what it is: that I may know how frail I am. Behold thou hast made my days as a

[1] See additional selections on page 116.

hand-breadth, and mine age is as nothing before thee: verily every man at his best state, is altogether vanity.—*Ps.* xxxix. 4, 5.

David therefore besought God for the child, and David fasted, and went in and lay all night upon the earth. And the Elders of his house arose, and went to him to raise him up from the earth; but he would not, neither did he eat bread with them. And it came to pass on the seventh day that the child died: and the servants of David feared to tell him that the child was dead: for they said, behold, while the child was yet alive, we spake unto him, and he would not hearken unto our voice; how will he then vex himself, if we tell him that the child is dead?

But when David saw that his servants whispered, David perceived that the child was dead; therefore David said unto his servants, Is the child dead? and they said, he is dead. Then David arose from the earth and washed and anointed himself, and changed his apparel and came unto the house of the Lord, and worshipped. Then he came to his own house, and when he required, they set bread before him, and he did eat. Then said his servants unto him, What thing is this that thou hast done? thou didst fast and weep for the child while it was alive, but when the child was dead, thou didst rise and eat bread. And he said, while the child was yet alive, I fasted and wept: for I said, Who can tell whether God will be gracious to me, that the child may live? But now he is dead, wherefore should I fast? Can I bring him back again? I shall go to him, but he shall not return to me.—2 *Sam.* xii. 16–23.

A voice was heard in Ramah, lamentation and bitter weeping, Rachel weeping for her children, refused to be comforted for her children, because they were not.—*Jer.* xxxi. 15.

The Lord gave, and the Lord hath taken away; blessed be the name of the Lord.—*Job* i. 21.

Behold, the bud is gone, the thorns remain!
My lamp hath fallen from its niche—ah me!
Earth drinks the fragrant flame, and I am left
Forever and forever in the dark!

Grieve not with hopeless sorrow,
Jesus has felt your pain;
He did thy lamb but borrow,
He'll give him back again.

Rest for the little sleeper,
Joy for the ransomed soul;
Peace for the lonely weeper,
Dark though the waters roll.

Weep for the little sleeper,
Weep, it will ease the heart;
Cannot make the dull pain deeper,
'Twill help to heal the smart.

Hath the dear Saviour found him,
Laid him upon his breast,
Folded his arms around him,
Hushed him to endless rest.

She took the cup of life to sip,
Too bitter 'twas to drain;
She put it meekly from her lip,
And went to sleep again.

And he asked, Who gathered this
Flower? and the guidance learned,
"The Master!" and his fellow
Servant held his peace.

My babe! my tiny babe! my only babe!
My single rosebud in a crown of thorns!
My lamp that in the morning hid its light
Whereon I looked forth upon a night of storms,
Burned with the lustre of the moon and stars!

My babe! my babe! my own and only babe!
Where art thou now? If somewhere in the sky
An angel holds thee to his radiant breast,
I challenge him to clasp thy tender form
With half the fervor of a mother's love.

Forgive me, Lord! forgive my reckless grief!
Forgive me, that this rebel, selfish heart
Would almost make me hate the ties that
Though thy own lips only kissed it in. Lord, how last
So many souls? I have—ah! had but one!

Oh, yet once more, my babe, to hear thy cry!
Oh, yet once more, my babe, to see thy smile!
Oh, yet once more to feel a pulse on mine!
Those soft, soft hands, that warm, wee, nuzzling mouth,
With the sweet sharpness of its budding pearls!

The mother bowed down her head;
Love's troubled fount was in tears o'errun—
A murmur—a struggle—and grace had won.
"Not my will," she said, "but thine be done!"

A year of sweets—a little year,
That vanished with our darling's breath;
So strange! it doth not yet appear
What is the blessing hid in death.

O shining brow and golden hair,
And eyes that looked beyond the blue;
Dear face, that grew from fair to fair,
The same, yet always something new!

A sweeter dream who ever dreamed
Than came with his soft lips to ours?
Blent with his life, our being seemed
Drowned in the glowing soul of flowers.

O heart of God, that pities all!
O love that gives and takes away!
Confused and faint, on thee we fall,
Yet know not how we ought to pray.

These ashes few, this little dust,
Our Father's care shall keep,
Till the last angel rise and break
The long and peaceful sleep.

There is no flock, however watched and tended,
But one dead lamb is there;
There is no fireside, howsoe'er defended,
But has one vacant chair.

They are gone to that land,
On whose blissful shore
There rests no shadow, falls no stain;
Where those that meet shall part no more.
And those long parted shall meet again.

One child and two green graves are mine,
This is God's gift to me;
A bleeding, fainting, broken heart—
This is my gift to thee.

A CHILD.

My days are swifter than a post: they flee away, they see no good.

They are passed away as the swift ships: as the eagle that hasteth to the prey.—*Job* ix. 25, 26.

And when the child was grown, it fell on a day, that he went out to his father to the reapers.

And he said unto his father, My head, my head! And he said to a lad, Carry him to his mother.

And when he had taken him, and brought him to his mother, he sat on her knees till noon, and then died.

And she went up, and laid him on the bed of the man of God, and shut the door upon him, and went out.

And she called unto her husband, and said, Send me, I pray thee, one of the young men, and one of the asses, that I may run to the man of God, and come again.

And he said, Wherefore wilt thou go to him to day? it is neither new moon, nor sabbath. And she said, It shall be well.

Then she saddled an ass, and said to her servant, Drive, and go forward; slack not thy riding for me, except I bid thee.

So she went and came unto the man of God to mount Carmel. And it came to pass, when the man of God saw her afar off, that he said to Gehazi his servant, Behold, yonder is that Shunammite:

Run now, I pray thee, to meet her, and say unto her, Is it well with thee? Is it well with thy husband? is it well with the child? And she answered, It is well.—2 *Kings* iv. 18–26.

While he yet spake, there came from the ruler of the synagogue's house certain which said, Thy daughter is dead; why troublest thou the Master any further?

As soon as Jesus heard the word that was spoken, he saith unto the ruler of the synagogue, Be not afraid, only believe.

And he suffered no man to follow him, save Peter, and James, and John the brother of James.

And he cometh to the house of the ruler of the synagogue, and seeth the tumult, and them that wept and wailed greatly.

And when he was come in, he saith unto them, Why make ye this ado, and weep? the damsel is not dead, but sleepeth.

And they laughed him to scorn. But when he had put them all out, he taketh the father and the mother of the damsel, and them that were with him, and entereth in where the damsel was lying.

And he took the damsel by the hand, and saith unto her, Talitha cumi; which is, being interpreted, Damsel, (I say unto thee,) arise.

And straightway the damsel arose, and walked; for she was of the age of twelve years. And they were astonished with a great astonishment.

And he charged them straitly that no man should know it; and commanded that something should be given her to eat.—*Mark* v. 35–43.

Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God.

Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein.

And he took them up in his arms, put his hands upon them, and blessed them.—*Mark* x. 14–16.

But Samuel ministered before the Lord, being a child, girded with a linen ephod.

Moreover his mother made him a little coat, and brought it to him from year to year, when she came up with her husband to offer the yearly sacrifice.

And the child Samuel grew on, and was in favor both with the Lord, and also with men.—1 *Sam.* ii. 18, 19, 26.

And it came to pass at that time, when Eli was laid down in his place, and his eyes began to wax dim, that he could not see;

And ere the lamp of God went out in the temple of the Lord, where the ark of God was, and Samuel was laid down to sleep;

That the Lord called Samuel: and he answered. Here am I.

And he ran unto Eli, and said, Here am I; for thou calledst me. And he said, I called not; lie down again. And he went and lay down.

And the Lord called yet again, Samuel. And Samuel arose and went to Eli, and said, Here am I; for thou didst call me. And he answered, I called not, my son; lie down again.

Now Samuel did not yet know the Lord, neither was the word of the Lord yet revealed unto him.

And the Lord called Samuel again the third time, and he arose and went to Eli, and said, Here am I; for thou didst call me. And Eli perceived that the Lord had called the child.

Therefore Eli said unto Samuel, Go, lie down: and it shall be, if he call thee, that thou shalt say, Speak, Lord; for thy servant heareth. So Samuel went and lay down in his place.

And the Lord came, and stood, and called as at other times, Samuel, Samuel. Then Samuel answered, Speak; for thy servant heareth.—1 *Sam.* iii. 2–10.

A bud of beauty nipt by death!
O no! but upward borne,
Where no rude wind or poisoned breath
Can blast a flower of paradise.

Like the dew on the mount,
Like the foam on the river,
Like the bubble on the fountain,
Thou art gone and—forever.

Are hope and love and beauty's bloom
But blossoms gathered for the tomb,
And nothing bright but heaven?

It was not in cruelty, it was not in wrath, the reaper came that day;
But an angel visited the green earth, and took the flower away.

Though earth may boast one gem the less,
May not e'en heaven the richer be?

UNDER THE SNOW

Beautiful things lie hidden
Under the snow;
Tulips and daffodils sleeping,
Myrtles with broad leaves are creeping,
And blue-eyed forget-me-nots peeping
Under the snow.

Beautiful things lie hidden
Under the snow;
The crocus and dear little daisies,
And arbutus, in wonderful mazes,
Its sweet-scented flow'rets upraises
Under the snow.

Beautiful things lie hidden
Under the snow;
But they will awake in the morning,
When spring with warm sunshine is dawning
They will peep out from under their awning,
Under the snow.

Our dear ones in death's cold embrace lie
Under the snow;
The angels their kind watch are keeping
O'er our beautiful treasure safe sleeping,
Under the snow.

Yes, this loved form must lie sleeping
Under the snow;
But she will awake in the morning,
The bright resurrection day dawning,
No more to lie down 'midst our mourning,
Under the snow.

YOUTH.

Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them;

While the sun, or the light, or the moon, or the stars, be not darkened, nor the clouds return after the rain:

In the day when the keepers of the house shall tremble, and the strong men shall bow themselves, and the grinders cease because they are few, and those that look out of the windows be darkened,

And the doors shall be shut in the streets, when the sound of the grinding is low, and he shall rise up at the voice of the bird, and all the daughters of music shall be brought low;

Also when they shall be afraid of that which is high, and fears shall be in the way, and the almond tree shall flourish, and the grasshopper shall be a burden, and desire shall fail: because man goeth to his long home, and the mourners go about the streets:

Or ever the silver cord be loosed, or the golden bowl be broken, or the pitcher be broken at the fountain, or the wheel broken at the cistern.

Then shall the dust return to the earth as it was: and the spirit shall return unto God who gave it.—*Ecclesiastes* xii. 1–7.

And Reuben returned unto the pit; and, behold, Joseph was not in the pit; and he rent his clothes.

And he returned unto his brethren, and said, The child is not; and I, whither shall I go?

And they took Joseph's coat, and killed a kid of the goats, and dipped the coat in the blood;

And they sent the coat of many colors, and they brought it to their father; and said, This have we found: know now whether it be thy son's coat or no.

And he knew it, and said, It is my son's coat; an evil beast hath devoured him; Joseph is without doubt rent in pieces.

And Jacob rent his clothes, and put sackcloth upon his loins, and mourned for his son many days.

And all his sons and all his daughters rose up to comfort him; but he refused to be comforted; and he said, For I will go down into the grave unto my son mourning. Thus his father wept for him.—*Gen.* xxxvii. 29–35.

And, behold, Cushi came; and Cushi said, Tidings, my lord the king: for the Lord hath avenged thee this day of all them that rose up against thee.

And the king said unto Cushi, Is the young man Absalom safe? And Cushi answered, The enemies of my lord the king, and all that rise against thee to do thee hurt, be as that young man is.

And the king was much moved, and went up to the chamber over the gate, and wept: and as he went, thus he said, O my son Absalom! my son, my

son Absalom! would God I had died for thee, O Absalom, my son, my son!—2 *Sam.* xviii. 31–33.

Rejoice, O young man, in thy youth; and let thy heart cheer thee in the days of thy youth, and walk in the ways of thine heart, and in the sight of thine eyes: but know thou, that for all these things God will bring thee into judgment.

Therefore remove sorrow from thy heart, and put away evil from thy flesh: for childhood and youth are vanity.—*Eccl.* xi. 9, 10.

Thy youth was lovely, like the flower
Of fairest bloom, which soonest dies;
The gardener came at early hour,
And took thee to the upper skies.

She went up to the celestial gardens,
Where angels watch, and seraphs are the wardens.

With silence only as their benediction
God's angels came,
Where, in the shadow of a great affliction,
The soul sits dumb;
Yet would we say what every heart approveth,
Our Father's will.
Calling to him the dear ones whom he loveth
Is mercy still.

He saw a hand you could not see,
Which beckoned him away;
He heard a voice you could not hear,
Which would not let him stay.

And he who is himself the giver and the gift,
The future glory and the present smile,
With the bright promise of the glad forever
Will light the shadows of the little while.

It is little matter at what hour of day
The righteous fall asleep. Death cannot come
To him untimely who has learned to die.
The less of this brief life the more of heaven;
The shorter time, the longer immortality.

ADULT.

We are strangers before thee, and sojourners, as were all our fathers: our days on the earth are as a shadow, and there is none abiding.—Lord, make me to know mine end, and the measure of my days, what it is: that I may know how frail I am.—For I know that thou wilt bring me to death, and to the house appointed for all living.—Then shall the dust return to the earth as it was, and the spirit shall return unto God who gave it.—1 *Chron.* xxix. 15; *Ps.* xxxix. 4; *Job* xxx. 23; *Eccles.* xii. 7.

I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died, and rose again, even so them also which sleep in Jesus, will God bring with him. Wherefore comfort one another with these words.—1 *Thess.* iv. 13, 14, 18.

For I reckon that the sufferings of this present time are not worthy to be compared with the glory

which shall be revealed in us. For the earnest expectation of the creature waiteth for the manifestation of the sons of God. For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope: because the creature itself also shall be delivered from the bondage of corruption unto the glorious liberty of the children of God. And we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body.—*Rom.* viii. 18–21, 23.

For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens. For in this we groan, earnestly desiring to be clothed upon with our house which is from heaven, if so be that being clothed we shall not be found naked. For we that are in this tabernacle do groan being burdened, not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life.—2 *Cor.* v. 1–4.

Blessed and holy is he that hath part in the first resurrection: on such, the second death hath no power, but they shall be Priests of God and of Christ, and shall reign with him a thousand years.—*Rev.* xx. 6.

Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? Nay, in all these things we are more than conquerors, through him that loved us. For I am persuaded that neither death, nor life, nor angels, nor principalities, nor

powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.—*Rom.* viii. 35, 37, 39.

I heard a voice from heaven, saying unto me, Write, blessed are the dead which die in the Lord from henceforth: yea, saith the Spirit, that they may rest from their labors; and their works do follow them.—*Rev.* xiv. 13.

Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions; if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself, that where I am there ye may be also.—*John* xiv. 1–3.

Father, I will that they also whom thou hast given me, be with me where I am; that they may behold my glory.—*John* xvii. 24.

The air is full of farewells to the dying,
And mournings for the dead;
The heart of Rachel, for her children dying,
Will not be comforted.

Let us be patient. These severe afflictions
Not from the ground arise;
But oftentimes celestial benedictions
Assume this dark disguise.

In that great cloister's stillness,
By guardian angels led;
Safe from temptation, safe from sin's pollution,
She lives whom we call dead.

Another hand is beckoning us,
Another call is given;
And glows once more with angel steps
The path which reaches heaven.

Not for the dead in Christ we weep,
Their sorrows now are o'er;
The sea is calm, the tempest past,
On that eternal shore.

Their peace is sealed, their rest is sure
Within that better home;
Awhile we weep and linger here,
Then follow to the tomb.

Beyond those chilling and gloomy skies,
Beyond death's cloudy portal,
There is a land where beauty never dies,
And love becomes immortal.

No hidden grief,
No wild and cheerless vision of despair,
No vain petition for a swift relief,
No tearful eyes, no broken hearts are there.

The storm's black wing
Is never spread athwart celestial skies;
Its wailings blend not with the voice of spring,
As some too tender floweret fades and dies.

No night distils
Its chilling dews upon the tender frame;
No moon is needed there;—the light which fills
That land of glory from its Maker came.

No parted friends
O'er mournful recollections have to weep,
No bed of death enduring love attends
To watch the coming of a pulseless sleep.

No blasted flower
Or withered bud celestial gardens know;
Nor scorching blast or fierce descending shower
Scatters destruction like a ruthless foe.

The stream is calmest when it nears the tide.
And flowers are sweetest at the eventide;
And birds most musical at close of day,
And saints divinest when they pass away.

Of all the thoughts of God that are
Borne inward unto souls afar,
Along the Psalmist's music deep,
Now tell me if that any is,
For gift or grace surpassing this—
"He giveth his beloved sleep"?

* * * * *

And friends, dear friends, when it shall be
That this low breath is gone from me,
And round my bier ye come to weep,
Let one, most loving of you all,
Say, "not a tear must o'er her fall—
He giveth his beloved sleep."

I walk with bare, hushed feet the ground
Ye tread with boldness shod;
I dare not fix with mete and bound
The love and power of God.

And so beside the silent sea,
I wait the muffled oar;
No harm from him can come to me
On ocean or on shore.

Dwellers in that land of beauty,
Once they trod the shores of Time;
Wept they then in tribulation,
Wrestled they with strong temptation,
Patient through their brief probation,
Wrought the high commands of duty,
Earned their destiny sublime.

Though dead, they speak in reason's ear,
And in example live;
Their faith and hope and mighty deeds
Still fresh instruction give.

Serene will be our days and bright,
And happy will our nature be,
When love is an unerring light,
And joy its own security.

Of every tear that sorrowing mortals shed on such green graves,
Some good is born, some gentler nature comes;
Through death to life! and through this vale of tears,
And through this thistle field of life, ascend
To the great supper in that world, whose years
Of bliss unfading, cloudless, know no end.

Lead, kindly light, amid the encircling gloom,
Lead thou me on;
The night is dark, and I am far from home,
Lead thou me on;
Keep thou my feet. I do not ask to see
The distant scene; one step enough for me.

Yet must we part, and, parting, weep;
What else hath earth for us in store?
These farewell pangs, how sharp and deep!
These farewell words, how sad and sore!

Yet we shall meet again in peace,
To sing the song of festal joy;
Where none shall bid our gladness cease,
And none our fellowship destroy.

There, hand to hand, firm linked at last,
And heart to heart enfolded all;
We'll smile upon the troubled past,
And wonder why we wept at all.

There are brighter skies than these I know,
Lands where no shadows lie,
Fields where immortal flowers bloom,
And founts that are never dry.
There are domes where the stars are never dim,
Where the moon forever gleams,
And the music-breath of the radiant hills
Sweeps o'er the crystal streams.

Father, the shadows fall
Along my way;
'Tis past the noon of day,
My "westering sun" tells that the eve is near,
I know, but feel no fear.

And loved ones have gone home,
A holy band;
I hear them call me from the spirit-land,
A gentle call.

And could we choose the time, and choose aright,
'Tis best to die, our honor at the height.

Leaves have their time to fall,
And flowers to wither at the north wind's breath;
And stars to set—but all,
Thou hast all seasons for thine own, O Death!

Oh, joy that in our embers is something that doth live!

We shall miss a thousand times along life's weary track,
Not a sorrow or a joy but we shall long to call thee back;
Yearn for thy true and tender heart, long thy bright smile to see,
For many dear and true are left, but none are quite like thee.
Not upon us or ours the solemn angel hath evil wrought,
The funeral anthem is a glad evangel, the good die not;
God calls our loved ones, but we lose not wholly what he has given,
They live in thought and deed as truly as in his heaven.

Alone! to land alone upon the shore,
On which no wavelets lisp, no billows roar,
Perhaps no shape of ground,
Perhaps no sight or sound,
No form of earth our fancies to arrange,
But to begin alone that mighty change!

Alone! No, God hath been there long before,
Eternally hath waited on that shore
For us who were to come
To our eternal home;
And he hath taught his angels to prepare
In what way we are to be welcomed there.

Like one that waits and watches He hath sate
As if there were none else for whom to wait,
Waiting for us, for us,
Who keep him waiting thus,
And who bring less to satisfy his love
Than any other of the souls above.

So not alone we land upon that shore,
Twill be as though we had been there before;
We shall meet more we know
Than we can meet below,
And find our rest like some returning dove,
And be at home at once with our eternal Love!

Faithful friends! *It* lies, I know,
Pale and white and cold as snow;
And ye say "Abdallah's dead!"
Weeping at the feet and head.

I can see your falling tears,
I can hear your sighs and prayers

Yet I smile, and whisper this—
"I am not the thing you kiss;

Cease your tears and let it lie;
It *was* mine, it is not 'I.'"
Loving friends! Be wise, and dry
Straightway every weeping eye:

What ye lift upon the bier
Is not worth a wistful tear;
'Tis an empty sea-shell—one
Out of which the pearl has gone:

The shell is broken—it lies there;
The pearl, the all, the soul, is here.
'Tis an earthen jar whose lid
Allah sealed . . . . . .

Is but a hut which I am quitting,
Is a garment no more fitting,
Is a cage, from which at last,
While the man whom ye call dead,

In unspoken bliss, instead,
Lives and loves you . . . . . .
In enlarging paradise,
Lives a life that never dies.

A year of tears to me,
The end of thy probation's strife,
The archway to eternity,
The portal of immortal life.

To me the pall, the bier, the sod,
To thee the palm of victory given—
Enough, my heart! Thank God! thank God!
That thou hast been a year in heaven.

Dearest sister, thou hast left us;
We our loss do deeply feel,
But 'tis God that hath bereft us,
He can all our sorrows heal.

The dead are like the stars by day,
Unseen by mortal eye,
And yet triumphant hold their way,
In glory through the sky.

Now is the stately column broke,
The beacon light is quenched in smoke,
Yet in these ears till hearing dies,
One set slow bell will seem to toll
The passing of the sweetest soul
That ever looked with mortal eyes.

His share of flowers he took with him away;
No more will blossom here so fair as they.

His share of thorns he left—and, if they tear
My hands instead of his, I do not care.

His sweet eyes were so clear and lovely, but
To look into the world's mild light and shut:

Down in the dust they have their share of sleep;
Their share of tears is left for me to weep.

He had his share of Summer. Bird and dew
Were here with him—with him they vanished too.

His share of dying leaves, and rains, and frost,
I take, with every dreary thing he lost.

The phantom of the cloud he did not see
For evermore shall oversnadow me.

I hear it singing, sweetly singing,
Singing in an undertone,
Singing, as if God had taught it—
It is better farther on.

Night and day it sings the sonnet,
Sings it while it sits alone:
Sings so that the heart may hear it—
It is better farther on.

Sits upon the grave and sings it;
Sings it while the heart would groan;
Sings it when the shadows darken—
It is better farther on.

Farther on—ah! how much farther?
Count the milestones one by one.
No; no counting, only trusting—
It is better farther on.

OLD AGE.

There is hope of a tree, if it be cut down, that it will sprout again, and that the tender branch thereof will not cease. Though the root thereof wax old in the earth, and the stock thereof die in the ground: yet through the scent of water it will bud, and bring forth boughs like a plant. But man dieth and wasteth away; yea, man giveth up the ghost, and where is he? As the waters fail from the sea, and the flood decayeth and drieth up: so man lieth

down, and riseth not: till the heavens be no more, they shall not awake, nor be raised out of their sleep.—*Job.* xiv. 7–12.

Thou shalt come to thy grave in a full age, like as a shock of corn cometh in in his season.—*Job* v. 26.

And he charged them, and said unto them, I am to be gathered unto my people: bury me with my fathers in the cave that is in the field of Ephron the Hittite,

In the cave that is in the field of Machpelah, which is before Mamre, in the land of Canaan, which Abraham bought with the field of Ephron the Hittite for a possession of a burying-place.

There they buried Abraham and Sarah his wife; there they buried Isaac and Rebekah his wife; and there I buried Leah.

The purchase of the field and of the cave that is therein was from the children of Heth.

And when Jacob had made an end of commanding his sons, he gathered up his feet into the bed, and yielded up the ghost, and was gathered unto his people.—*Gen.* xlix. 29–33.

Now the days of David drew nigh that he should die; and he charged Solomon his son, saying,

I go the way of all the earth: be thou strong therefore, and shew thyself a man.

So David slept with his fathers, and was buried in the city of David.—I *Kings* ii. 1, 2, 10.

For thou art my hope, O Lord GOD: thou art my trust from my youth.

Cast me not off in the time of old age; forsake me not when my strength faileth.

O God, thou hast taught me from my youth: and hitherto have I declared thy wondrous works.

Now also when I am old and grayheaded, O God, forsake me not; until I have shewed thy strength unto this generation, and thy power to every one that is to come.

Thy righteousness also, O God, is very high, who hast done great things: O God, who is like unto thee!

Thou, which hast shewed me great and sore troubles, shalt quicken me again, and shalt bring me up again from the depths of the earth.—*Psalm* lxxi. 5, 9, 17, 18, 19, 20.

For a thousand years in thy sight are but as yesterday when it is past, and as a watch in the night.

Thou carriest them away as with a flood; they are as a sleep: in the morning they are like grass, which groweth up.

In the morning it flourisheth, and groweth up; in the evening it is cut down, and withereth.

The days of our years are threescore years and ten; and if by reason of strength they be fourscore years, yet is their strength labor and sorrow; for it is soon cut off, and we fly away.—*Psalm* xc. 4, 5, 6, 10.

And even to your old age I am he; and even to hoar hairs will I carry you: I have made, and I will bear; even I will carry, and will deliver you.—*Is.* xlvi. 4.

Thus star by star declines
  Till all are passed away,
As morning high and higher shines
  To pure and perfect day;
Nor sink those stars in empty night,
They hide themselves in heaven's own light.

As sweetly as a child whom neither
  Thought disturbs, nor care encumbers:
Tired with long play, at close of summer's day,
  Lies down and slumbers.

He set as sets the morning star which goes
Not down behind the darkened west, or hides
Obscured among the tempests of the sky,
But melts away into the light of heaven.

Oh let us trust, with holy men of old,
Not all the story here begun is told.
So the tired spirit, waiting to be freed,
On life's last leaf, with tranquil eye shall read,
By the pale glimmer of the torch reversed,
Not finis, but the end of volume first.

Life's race well run,
Life's work well done,
Life's crown well won.
  Now comes rest.

UNBELIEVER.

As by one man sin entered into the world, and death by sin: so death passed upon all men, for that all have sinned.—*Rom.* v. 12.

No man hath power over the spirit to retain the spirit; neither hath he power in the day of death; and there is no discharge in that war, neither shall wickedness deliver those that are given to it.—*Eccl.* viii. 8.

They that trust in their wealth, and boast themselves in the multitude of their riches: none of them can by any means redeem his brother, nor give to God a ransom for him: that he should still live. For wise men die, likewise the fool and the brutish person perish, and leave their wealth to others.—*Ps.* xlix. 6, 7, 9, 10.

They are exalted for a little while, but are gone and brought low; they are taken out of the way as all other, and cut off as the tops of the ears of corn. —*Job* xxiv. 24.

It is appointed unto men once to die, but after this the judgment.—*Heb.* ix. 27.

We must all appear before the judgment seat of Christ, that every one may receive the things done in his body, according to that he hath done, whether it be good or bad.—2 *Cor.* v. 10.

The hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation.—*John* v. 28, 29.

Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest. —*Eccl.* ix. 10.

If the tree fall toward the south, or toward the north, in the place where the tree falleth, there it shall be.—*Eccles.* xi. 3.

He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still. Behold I come quickly, and my reward is with me, to give every man according as his work shall be.—*Rev.* xxii. 11, 12.

Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh.—*Matt* xxv. 13.

And thou mourn at the last, when thy flesh and thy body are consumed, and say, How have I hated instruction, and my heart despised reproof; and have not obeyed the voice of my teachers.—*Prov.* v. 11–13.

Oh that men were wise, that they understood this, that they would consider their latter end!—*Deut* xxxii. 29.

SUDDEN DEATH.

Lord, thou hast been our dwelling place in all generations.

Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou art God.

Thou turnest man to destruction; and sayest, Return, ye children of men.

For a thousand years in thy sight are but as yesterday when it is past, and as a watch in the

night. Thou carriest them away as with a flood; they are as a sleep: in the morning they are like grass that groweth up. In the morning it flourisheth and groweth up; in the evening it is cut down and withereth.—*Ps.* xc. 1–6.

For all flesh is as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away.—1 *Peter* i. 24.

Go to now, ye that say, To day or to morrow we will go into such a city, and continue there a year, and buy and sell, and get gain:

Whereas ye know not what shall be on the morrow. . . . .

For that ye ought to say, If the Lord will, we shall live, and do this, or that.—*James* iv. 13–15.

But this I say, brethren, the time is short: it remaineth, that both they that have wives be as though they had none;

And they that weep, as though they wept not; and they that rejoice, as though they rejoiced not; and they that buy, as though they possessed not;

And they that use this world, as not abusing it: for the fashion of this world passeth away.—1 *Cor.* vii. 29–31.

Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom. And five of them were wise, and five were foolish. They that were foolish took their lamps, and took no oil with them: but the wise took oil in their vessels with their lamps. While the bridegroom tarried, they all

slumbered and slept. And at midnight there was a cry made, Behold, the bridegroom cometh; go ye out to meet him. Then all those virgins arose, and trimmed their lamps. And the foolish said unto the wise, Give us of your oil, for our lamps are gone out. But the wise answered, saying, Not so, lest there be not enough for us and you; but go ye rather to them that sell and buy for yourselves. And while they went to buy, the bridegroom came; and they that were ready went in with him to the marriage: and the door was shut.

Afterward came also the other virgins, saying, Lord, Lord, open to us.

But he answered and said, Verily I say unto you, I know you not.

Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh.—*Matt.* xxv. 1–13.

Late, late, so late! and dark the night and chill!
Late, late, so late! but we can enter still.
"Too late, too late! ye cannot enter now."

No light had we: for that we do repent:
And, learning this, the Bridegroom will relent.
"Too late, too late! ye cannot enter now."

No light, so late! and dark and chill the night!
Oh, let us in that we may find the light!
"Too late, too late! ye cannot enter now."

Have we not heard the Bridegroom is so sweet?
Oh, let us in, though late, to kiss his feet!
"No, no, too late! ye cannot enter now!"

RESURRECTION.

For I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth:

And though after my skin worms destroy this body, yet in my flesh shall I see God:

Whom I shall see for myself, and mine eyes shall behold, and not another; though my reins be consumed within me.—*Job* xix. 25–27.

Then Martha, as soon as she heard that Jesus was coming, went and met him: but Mary sat still in the house.

Then said Martha unto Jesus, Lord, if thou hadst been here, my brother had not died.

But I know, that even now, whatsoever thou wilt ask of God, God will give it thee.

Jesus saith unto her, Thy brother shall rise again.

Martha saith unto him, I know that he shall rise again in the resurrection at the last day.

Jesus said unto her, I am the resurrection, and the life; he that believeth in me, though he were dead, yet shall he live:

And whosoever liveth and believeth in me shall never die. Believest thou this?

She saith unto him, Yea, Lord: I believe that thou art the Christ, the Son of God, which should come into the world. . . . .

Then they took away the stone from the place where the dead was laid. And Jesus lifted up his eyes, and said, Father, I thank thee that thou hast heard me.

And I knew that thou hearest me always: but be-

cause of the people which stand by I said it, that they may believe that thou hast sent me.

And when he thus had spoken, he cried with a loud voice, Lazarus, come forth.

And he that was dead came forth, bound hand and foot with grave-clothes; and his face was bound about with a napkin. Jesus saith unto them, Loose him, and let him go.—*John* xi. 20–27 and 41–44.

For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the Scriptures;

And that he was buried, and that he rose again the third day according to the Scriptures:

And that he was seen of Cephas, then of the twelve:

After that, he was seen of above five hundred brethren at once; of whom the greater part remain unto this present, but some are fallen asleep.

After that, he was seen of James; then of all the apostles.

And last of all he was seen of me also, as of one born out of due time. . . . .

Now if Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead?

But if there be no resurrection of the dead, then is Christ not risen:

And if Christ be not risen, then is our preaching vain, and your faith is also vain:

Yea, and we are found false witnesses of God; because we have testified of God that he raised up Christ: whom he raised not up, if so be that the dead rise not.

For if the dead rise not, then is not Christ raised:

And if Christ be not raised, your faith is vain; ye are yet in your sins.

Then they also which are fallen asleep in Christ are perished.

If in this life only we have hope in Christ, we are of all men most miserable.

But now is Christ risen from the dead, and become the first-fruits of them that slept.

For since by man came death, by man came also the resurrection of the dead.

For as in Adam all die, even so in Christ shall all be made alive.

But every man in his own order: Christ the first-fruits; afterward they that are Christ's at his coming.

Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule, and all authority and power.

For he must reign, till he hath put all enemies under his feet.

The last enemy that shall be destroyed is death. . . . .

But some man will say, How are the dead raised up? and with what body do they come?

Thou fool, that which thou sowest is not quickened, except it die:

And that which thou sowest, thou sowest not that body that shall be, but bare grain, it may chance of wheat, or of some other grain:

But God giveth it a body as it hath pleased him, and to every seed his own body.

All flesh is not the same flesh: but there is one

kind of flesh of men, another flesh of beasts, another of fishes, and another of birds.

There are also celestial bodies, and bodies terrestrial: but the glory of the celestial is one, and the glory of the terrestrial is another.

There is one glory of the sun, and another glory of the moon, and another glory of the stars; for one star differeth from another star in glory.

So also is the resurrection of the dead. It is sown in corruption, it is raised in incorruption:

It is sown in dishonor, it is raised in glory: it is sown in weakness, it is raised in power:

It is sown a natural body, it is raised a spiritual body. There is a natural body, and there is a spiritual body.

And so it is written: The first man Adam was made a living soul; the last Adam was made a quickening spirit.

Howbeit that was not first which is spiritual, but that which is natural; and afterward that which is spiritual.

The first man is of the earth, earthy: the second man is the Lord from heaven.

As is the earthy, such are they also that are earthy: and as is the heavenly, such are they also that are heavenly.

And as we have borne the image of the earthy, we shall also bear the image of the heavenly.

Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption.

Behold, I show you a mystery: We shall not all sleep, but we shall all be changed, in a moment, in

the twinkling of an eye, at the last trump. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory? The sting of death is sin, and the strength of sin is the law. But thanks be to God who giveth us the victory through our Lord Jesus Christ.—1 *Cor.* xv. 3–8, and 12–26, and 35–57.

We know that if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens. Therefore we are always confident, knowing that, whilst we are at home in the body, we are absent from the Lord. We are confident, I say, and willing rather to be absent from the body, and to be present with the Lord.—2 *Cor.* v. 1, 6, 8.

For to me to live is Christ, and to die is gain. I am in a strait betwixt two, having a desire to depart, and to be with Christ, which is far better.—*Phil.* i. 21, 23.

There the wicked cease from troubling, and there the weary are at rest.—*Job* iii. 17.

And there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain.—*Rev.* xxi. 4.

And there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light: and they shall reign for ever and ever.—*Rev.* xxii. 5.

STUDIES FOR FUNERALS.

Gen. v. 5, it is said, "all the days that Adam lived were 930 years: and he died." After a similar enumeration of their years it is added in the same stereotyped and solemn phrase in the 8th verse of Seth, "and he died," in the 11th verse of Enos "and he died," in the 14th verse of Cainan, "and he died," in the 17th verse of Mahalaleel, "and he died," in the 20th verse of Jared, "and he died," in the 27th verse of Methuselah, "and he died," in the 31st verse of Lamech, "and he died." How brief and monotonous these obituaries of the patriarchs of the first generations! The same unvarying record might suffice for the obituary of patriarchs, rulers families, and races of later ages. "He died," "They died," is the solemn refrain of a song sung along the ages and around the earth, celebrating this universal and irresistible mortality. All who are born die. None survive. Cities of the dead are more populous than those of the living. Those buried in the earth outnumber a hundred times those inhabiting its surface! Soon it will be said of the *last* of this mighty generation, "he died."

"One generation passeth away, and another generation cometh."—*Eccl.* i 4. The race is an endless procession. Its full ranks are generations following each other in unbroken succession. As an army after battle, siege, or wearying march seeks restful encampment:

So each generation at the close of the battle, campaign or march of life bivouacs in the grave.

"One generation passeth away, and another generation cometh."

"We spend our years as a tale that is told."—*Ps.* xc. 9. The longest life may be abridged to the compass of a story one can tell to his companions in a half hour. The patriarch is humiliated to find so few events and experiences of his three score and ten years, worth narrating or even remembering. From the eminence of old age one surveys the periods traversed in reaching it; as the mountain traveler looks back from a commanding summit over the peaks he has climbed

and the cañons he has passed. He surveys at a single glance scenes it cost him weeks of toil and peril to traverse!

"All flesh is grass, and all the goodliness thereof is as the flower of the field.—*Is.* xl. 6.

Grass more useful, and covering wider territory, is a fit symbol of the average condition of the race. The flower, on the other hand, appreciated from its beauty and fragrance, and specially as adorning terrace, garden and park, is an emblem of the coveted distinctions of life—royalty, rank, fortune. The annual decay of grass and flower over continents impressively illustrates the disappearing of successive generations, the evanescence of human glory. The greatest preacher, standing in the presence of the remains of the greatest king of his age and the court and representatives of France, overwhelmed by a sense of the national bereavement, pointing to the bier of Louis XIV, exclaimed in tones of tender solemnity and unrivaled eloquence, "Only God is great!" By the decay of the splendors of the most august court and proudest empire of Europe, a giddy nation was summoned to a momentary thoughtfulness. Only the greatness of God and the glory of his kingdom remained to challenge the admiration and homage and inspire the hope of man. Over buried generations, wrecks of empire, and fading glories of earth the church is ever proclaiming, "Only God is great!" "He only hath immortality." "Only His kingdom and glory abide forever."

"The boast of heraldry, the pomp of power,
And all that beauty, all that wealth e'er gave,
Awaits alike th' inevitable hour.
The paths of glory lead but to the grave."

"As a vapor that appeareth for a little time and then vanisheth away."—*James* iv. 14. As moving mists rise from garden, orchard, and meadow, and disappear in cloudless sky; so individuals, families, generations, races, after lingering a little while disappear, leaving little more trace of their habitation on the surface of the earth than vapors or shadows.

"Fleeth also as a shadow and continueth not."—*Job* xiv. 2.

As a shadow flits over lawn, garden or field; along forest, hillside or mountain; now here, now there, now gone—leaving no trace behind—so human life, however active, variously shaped, or shaded, in its greatest permanence is evanescent, and leaves few personal memorials of which man may boast.

"My days are swifter than a post."—*Job* ix. 25.

Before telegraphs, railroads, or public mails, royal decrees or despatches and important news were sent to remote cities and provinces by special messengers on fleet horses. The arrival and departure of these postmen flying through the country on relays of animals excited and impressed the whole population, and became an impressive figure of the hurried and rapid course of life. Its pursuit is so eager and breathless as scarcely to allow time for deliberation, prayer, peace or hope.

"They are passed away as the swift ships."—*Job* ix. 26.

Life is a voyage of discovery, conquest, or commerce. Fleets freighted with life and treasure, have traversed all seas, coasted along all shores, founding colonies and establishing commerce. But what traces of Phenician, Grecian, Roman, Spanish, Portuguese, or Dutch Empire of the Mediterranean or oriental seas remain! The glory of nations has faded out as their sails have disappeared from roads and ports of the seas. As the swift ship quickly disappears on the horizon, so every form of human power and glory passes away!

"As the eagle hasteth to the prey."—*Job* ix. 26.

In the quickness, courage and rashness of his pursuit, man often seems like the daring, adventurous eagle, swooping down from its mountain eyrie upon its prey. In an age of freedom, colonization and commerce, he seems more adventurous in explorations of nature and pursuit of gold and gain than the royal bird now soaring to the sun and now swooping down upon the earth; now surveying from its eyrie the storm darkening the whole heavens below it, and anon with intrepid wings battling against it.

But often his adventurous pursuit is bootless as the eagle's swoop: while his whole life, in the energy, daring, and quick but uncertain issue of its pursuit, seems "as the eagle hastening to its prey."

"My days are swifter than a weaver's shuttle."—*Job* vii. 6.

Every man is weaving from threads of influence, spun from his principles, purposes and plans, a variegated fabric of character and destiny. Moreover, every life is a thread shot by a shuttle in a Divine hand through the warp of family, social and civil histories. If this thread is feeble it weakens; if discolored, it affects the beauty and pattern of the social fabric.

But whether for strength or weakness, beauty or blemish, this thread of individual life is soon lost in the universal texture. Each second another life is shot as by a weaver's shuttle through the fabric of human society.

"Mine age is departed and is removed from me as a shepherd's tent."—*Is.* xxxviii. 12.

The shepherd's tent pitched amid fresh pastures and near running brooks is a symbol of the activity, happiness and hope, of industrial life. The lowing of herds, bleating of flocks, and the song of shepherds, celebrate the continual cheerfulness and promise of a prosperous life. The paths converging from every point of compass to the fold and tent, beaten hard by myriad hoofs of flocks and herds, going forth in the morning and returning in the evening, represent the established and hopeful order of human pursuits. As the season advances pastures fail, brooks run dry, the shepherd's tent follows the pursuit of new pastures and perennial fountains. The old paths are all deserted. No traces of fold or tent remain. No bleating of flocks, lowing of herd, or pipe or song of shepherd is heard. The silence is oppressive. Desolation broods over the deserted scene!

So the wealth, luxuries, honors, appointments and pleasures of life are sooner or later removed from each individual of earth, and he is left alone in the poverty, silence, darkness, and desolation of the grave.

"We are strangers before thee, and sojourners, as were all our fathers."—1 *Chron.* xxix. 15.

"Here we have no continuing city, but we seek one to come."—*Heb.* xiii. 14.

Calvin, when about to die, represented himself as going out of an *inn*, not out of a *home*.

Life is a pilgrimage. The pilgrim does not seek in the land of his transit or sojourn, homestead, citizenship and office, honor of professions, arts, culture, large possessions, nor primarily fortunate or happy condition. In musings by day and dreams by night his heart ever turns to native land, as the needle to the pole. No pleasures, nor trials, can divert him from its pursuit. "They that say such things declare plainly that they seek a country."—*Heb.* xi. 14.

"The memory of the just is blessed."—*Prov.* x. 7.

"A good name is rather to be chosen than great riches."—*Prov.* xxii. 1.

One's good name is the report of a lifetime—a symbol of a noble character—a record of worthy deeds—an homage to exalted virtues.

It is a distinction more resplendent than royal descent, titled nobility, military conquest, discoveries of science, or achievements of art can impart. Its record is on high and adorns the immortal roll of faith.

"Wherefore hast thou made all men in vain?"—*Ps.* lxxxix. 47.

1. Individual life seems short and *vain*, compared with the life of a nation, a race, of the earth, or with the eternity of God.

2. It seems frail and *vain* as compared with the durability of its own works. The house one builds may shelter others after he has gone to a humbler abode in the earth. The watch he has made may keep time after his heart has ceased to beat. The tree he has planted may cast its shadow over his own grave.

3. It seems vain in its mistakes and failures, its antagonisms and mysteries, its fatigue and sickness, its sufferings and sorrows, the helplessness of childhood, and feebleness of age, reducing free and effective life to a minimum.

4. Immortality may change all these estimates of life, solve its mysteries, and transfigure all its periods, experiences and destinies with glory!

"Whatsoever a man soweth, that shall he also reap."—*Gal.* vi. 7.

Life is sowing and reaping.

Rewards and punishments follow the virtues and vices of life, as uniformly and inevitably as harvests follow the kind of seeding.

"He who sows to the flesh, of the flesh reaps corruption; but he who sows to the spirit, of the spirit reaps life everlasting." However careful or careless and casual the seeding of thought, feeling, sentiment, the harvest shall disclose the character and shape the destiny of life.

"But now he is dead, wherefore should I fast?"—2 *Sam.* xii. 23.

1. Unbelievers like David's servants, mourn after and not before bereavement, and will not be reconciled.

2. Believers like David fast and pray for Divine interposition and relief before a calamity; but become reconciled after its stroke has fallen.

3. Persistent grief becomes rebellion. "I was dumb with silence because thou didst it."

4. The most prolonged and unmitigated sorrow avails nothing. It cannot bring back to us the loved and lost!

"And the streets of the city shall be full of boys and girls playing in the streets."—*Zech.* viii. 5.

The kingdom of God is the special promise of childhood.

"Suffer little children to come unto me and forbid them not."

"Their angels do always behold the face of my Father."

Their salvation seems more assured than that of adults surrounded by the temptations and stained by the sins of a long life.

In early death they safely reach the haven, while others encounter adverse currents or are driven by storms to unknown shores!

"I said, O my God, take me not away in the midst of my days."—*Ps.* cii. 24.

1. Man dies in the midst of the allotted period of his life—the three-score and ten years. Infancy, childhood and youth die as well as manhood and old age. The journey of life is not an approach to the distant and dark abyss of the grave, but a path along its crumbling verge over which the wayfarer is liable at any moment to fall.

2. Man dies in the midst of unfinished plans. The broken column is a symbol of the interruption of the most ambitious professional, commercial or political pursuits. He dies while his house is building, his friends increasing, and his fortunes brightening.

3. He dies often in the midst of unsettled convictions, and unsatisfactory experiences of religion—without faith, without penitence, and without prayer.

"Blessed are the dead who die in the Lord."—*Rev.* xiv. 13.

1. The judgment of the world is reversed by this benediction. Neither experience, testimony, nor reason can pronounce blessing upon the dead. They only pronounce fortunate classes of the living happy. But a voice from heaven, a Divine revelation, declares not that the living but that the dead may be perfectly blessed.

2. The righteous dead are blessed in resting from their labors and being crowned with a reward of their works of faith. The laborer ends the day of toil, and the wayfarer his journey in the bosom and peace of home.

3. The works and virtues of piety follow believers as an escort of angels to assure them an abundant entrance into the kingdom of heaven.

"Precious in the sight of the Lord is the death of his saints."

Not in ours, but in the Lord's sight, is death ever precious. Not every death, but only the death of his saints, is thus welcome to the Lord. It is precious, because the last and completest exhibition of faith in him. All other trials of faith last but for a moment and may be relieved by others, but death must be faced alone and the strange darkness. When one of his children takes his step boldly, cheerfully it is grateful to the watchful eyes of the heavenly Father.

The death of one of his saints is precious in the sight of the Lord, because it is the end of all trouble. Trouble is not an accident, a needless evil in the Christian's path. By exposure he is hardened for service, by tribulation he is sifted from chaff, by fire he is purged from dross, and only thus can a believer be fitted for the holy life above. Nevertheless, judgment is God's strange work, neither does he afflict willingly, so that when the severe process is accomplished and the buffeted saint is released, the Lord is relieved and rejoiced.

Moreover the death of a saint is precious in the sight of the Lord, because now he can take him home. The Lord's heart is pent up with love he cannot make known to us while we are in the flesh. His chief bounties are held in reserve. The things unspeakable, the riches unsearchable are there, and when the child returns with honor from the long and painful school-drill, the father's heart pours forth its restrained affection without limit.

BURIAL SERVICE.

Forasmuch as it hath pleased Almighty God to take out of this clayey tenement the soul that inhabited it, we do therefore commit its decaying remains to their kindred elements, earth to earth, dust to dust, in the certain belief of a resurrection from the dead and everlasting life through our Lord Jesus Christ.

PROTESTANT EPISCOPAL SERVICE.

Forasmuch as it hath pleased Almighty God, in his wise providence, to take out of this world the soul of our deceased brother, we therefore commit his body to the ground; earth to earth, ashes to ashes, dust to dust; looking for the general resurrection in the last day, and the life of the world to come, through our Lord Jesus Christ; at whose second coming in glorious majesty to judge the

world, the earth and the sea shall give up their dead; and the corruptible bodies of those who sleep in Him shall be changed and made like unto His own glorious body; according to the mighty working whereby he is able to subdue all things unto himself.

EXCERPTA FOR FUNERALS.

O Lord Jesus Christ, who art the resurrection and the life; in whom whosoever believeth shall live, though he die; and whosoever liveth and believeth in thee shall not die eternally. . . . O thou Lord of all, teach us while we mourn over our distressing bereavement, to bow with submission to that hand which has deprived us of this earthly comfort. Silence the murmurings of our rebellious hearts. Enable us to say with thy servant of old, "The Lord gave and the Lord hath taken away, and blessed be the name of the Lord."

O thou great Disposer of all events, with whom are the issues of life and death, may we hear that warning voice which solemnly speaks to us this day, "Be ye also ready." Make us mindful of our own mortality. Prepare us for whatever thou hast prepared for us; and as our bodies are frail, and our days few and uncertain, may we live as if there were but a step between us and death. * *

We thank thee, that amid the manifold sorrows of this mortal state, thou art a refuge to the afflicted, hearing their prayer, and pitying their distress. * * Assist us, O Lord, in what remains of the mournful duties to which we are now called. * * May the comforts of thy truth, and power of thy grace, be with us while with decent solemnity we

commit these earthly remains to the ground; looking with the eye of faith to the resurrection of the dead and the life of the world to come.

When the hoarse wave of Jordan breaks upon our startled ear; when our benumbed feet stand upon its chilly shore; when our eyes, growing dim, gaze upon the dark and forbidding stream, descrying no shore beyond; when we sink in the troubled waters, and their waves and their billows roll over us; O God, may thy promise support us there, causing us to fear no evil; and having passed the swellings of Jordan, may we shout deliverance on Canaan's shores, offering glad homage and unending praise to him who has guided our trembling souls safe through the perils of life and the terrors of death. * * May we remember, in the last Judgment, the important enquiry will be, how have we lived, and not how have we died; and it will be better to have lived in faith and obedience, than to have died in peace and triumph. * *

BENEDICTION.

Now the God of peace, that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do his will, working in you that which is well pleasing in his sight, through Jesus Christ, to whom be glory forever and ever. Amen.

BAPTISM.

SCRIPTURE SELECTIONS.

Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him. But John forbade him, saying I have need to be baptized of thee, and comest thou to me? And Jesus answering said unto him, Suffer *it to be so* now: for thus it becometh us to fulfil all righteousness. Then he suffered him. And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him: And lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased.—*Matt.* iii. 13–17.

And they asked him, and said unto him, Why baptizest thou then, if thou be not that Christ, nor Elias, neither that prophet?—*John* i. 25.

And I knew him not: but that he should be made manifest to Israel, therefore am I come baptizing with water.—*John* i. 31.

The baptism of John, whence was it? from heaven, or of men?—*Matt.* xxi. 25.

After these things came Jesus and his disciples into the land of Judea; and there he tarried with them, and baptized. And John also was baptizing in Ænon, near to Salim, because there was much water there: and they came, and were baptized.—*John* iii. 22–23.

Though Jesus himself baptized not, but his disciples.—*John* iv. 2.

And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, *even* unto the end of the world. Amen.—*Matt.* xxviii. 18-20.

And he said unto them, Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned.—*Mark* xvi. 15-16.

Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost.—*Acts* ii. 38.

Then they that gladly received his word were baptized: and the same day there were added *unto them* about three thousand souls.—*Acts* ii. 41.

And he commanded the chariot to stand still: and they went down both into the water, both Philip and the eunuch; and he baptized him.—*Acts* viii. 38.

And he took them the same hour of the night, and washed *their* stripes; and was baptized, he and all his, straightway. And when he had brought them into his house, he set meat before them, and rejoiced, believing in God with all his house.—*Acts* xvi. 33-34.

And Crispus, the chief ruler of the synagogue, believed on the Lord with all his house: and many of the Corinthians hearing believed, and were baptized.—*Acts* xviii. 8.

Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.—*Romans* vi. 3-5.

And now why tarriest thou? arise, and be baptized, and wash away thy sins, calling on the name of the Lord.—*Acts* xxii. 16.

And were all baptized unto Moses in the cloud and in the sea.—*1 Corinthians* x. 2.

For as many of you as have been baptized into Christ have put on Christ.—*Galatians* iii. 27.

One Lord, one faith, one baptism.—*Eph.* iv. 5.

Buried with him in baptism, wherein also ye are risen with *him* through the faith of the operation of God, who hath raised him from the dead.—*Colossians* ii. 12.

The like figure where unto *even* baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God) by the resurrection of Jesus Christ.—*1 Peter* iii. 21.

FORMULAS FOR THE ADMINISTRATION OF BAPTISM.

By the authority of the Great Head of the Church, and upon profession of your faith in him, I baptize thee *(using the given name of the candidate, or some other designation)* in the name of the Father, and of the Son, and of the Holy Spirit. Amen.

In obedience to the Great Commission, and upon profession of your faith in the Lord Jesus Christ, I baptize thee, my brother *(or sister)* in the name of the Father, and of the Son, and of the Holy Spirit. Amen.

Upon profession of repentance toward God and of faith in our Lord Jesus Christ, I baptize thee, my brother *(or sister)* into the name of the Father, and of the Son, and of the Holy Spirit. Amen.

LORD'S SUPPER.

SCRIPTURE SELECTIONS, ENCOURAGING ITS OBSERVANCE.

Isaiah xlv. 22, 23; lv. 1-3, 6-9; Matt. xi. 28-30; xxv. 19-22, 34-40; x. 37-39; John iii. 18, 19, 35, 36; 1 Peter ii. 4-7; Rev. iii. 12.

INSTITUTION OF THE SUPPER.

For I have received of the Lord that which also I delivered unto you, That the Lord Jesus, the same night in which he was betrayed, took bread:

And when he had given thanks, he brake it, and said, Take, eat; this is my body, which is broken for you; this do in remembrance of me.

After the same manner also he took the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me.

For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come.

Wherefore whosoever shall eat this bread, and drink this cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord.

But let a man examine himself, and so let him eat of that bread, and drink of that cup.

For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body.

For this cause many are weak and sickly among you, and many sleep.

For if we would judge ourselves, we should not be judged

But when we are judged, we are chastened of the Lord, that we should not be condemned with the world.

Wherefore, my brethren, when ye come together to eat, tarry one for another.

And if any man hunger, let him eat at home; that ye come not together unto condemnation. And the rest will I set in order when I come.—1 *Cor.* xi. 23 34.

DEVOTIONAL EXCERPTA FOR THE LORD'S SUPPER.

Almighty God, Father of our Lord Jesus Christ, Maker of all things, Judge of all men, we acknowledge and bewail our manifold sins and wickedness which we from time to time most grievously have committed, by thought, word and deed, against thy Divine Majesty, provoking most justly thy wrath and indignation against us. We do earnestly repent, and are heartily sorry for these our misdoings; the remembrance of them is grievous to us, the burden of them is intolerable. Have mercy upon us, have mercy upon us, most merciful Father: for thy Son, our Lord Jesus Christ's sake, forgive us all that is past; and grant we may ever hereafter serve and please thee in newness of life, to the honor and glory of thy name, through Jesus Christ our Lord. * * Almighty God our heavenly Father, who of thy great mercy hath promised forgiveness of sins to all them that with hearty repentance and true faith turn unto thee; have mercy upon us, pardon and deliver us from all our sins, confirm and strengthen us in all goodness, and bring us to everlasting life, through Jesus Christ our Lord. * * We do not presume to come to this thy table, O merciful Lord, trusting in our own righteousness, but in thy manifold and great mercies. We are not worthy so much as to gather up the crumbs under thy table. But thou art the same Lord whose property is always to have mercy; grant us therefore, gracious Lord, to eat and drink as discerning the Lord's death, that our souls may be washed through his most precious blood, and that we may evermore dwell in him, and he in us. * * All glory be to thee, Almighty God, our heavenly Father, for that thou, of thy tender mercy, didst give thine only Son Jesus Christ to suffer death upon the cross for our redemption; who made there, by

his one oblation of himself once offered, a full, perfect and sufficient sacrifice, for the sins of the whole world; and did institute, and in his holy Gospel command us to continue a perpetual memory of that his precious death and sacrifice until his coming again. * *

O Lord, enable us to hold in remembrance his blessed passion and precious death, his mighty resurrection and glorious ascension; rendering unto thee most hearty thanks for the innumerable benefits procured unto us by the same. * *

Merciful Jesus, Saviour of the world, if we offer before thee our body and soul, our life and liberty, and all we possess, how mean the offering compared to the ineffable grace bestowed upon us. * * Will Jesus come up to this feast with us who have so often and so ungratefully sinned against him? shall we, stricken by a sense of our unworthiness, fly from his presence like despairing Cain, or hide ourselves from his call, and his reproving eye, like guilty Adam? As thy goodness surpasses our wickedness, and thy mercy exceeds our misery, we come to thee defiled, infirm and naked, to be cleansed, strengthened and clothed with thy righteousness. * * Worms of the dust, subject to innumerable miseries, distracted with passions, fond of vanity, defiled with sin, encompassed with darkness, busy about folly, and careless of Eternity, O Saviour or the world, receive us into the compassionate arms of thy mercy. * * May the efficacy of thy sacrifice, celebrated by the broken bread and the wine, discharge us from the guilt of our sins, strengthen our faith, encourage us in the practice of good works, give us victory over sins, and perfect us in charity, patience, humility, obedience, and all other virtues. * * O Saviour by whom spiritual life is sustained, and without whom it languishes to extinction, may we rest in the embraces of thy covenant love as in our dwelling-place, and remain forever united to thee as the branch to the vine.

Be present to illuminate, comfort and refresh thy people, while they meditate upon a bleeding Saviour with a broken and a contrite heart. * * Enable us to contemplate the matchless event of the Saviour's crucifixion, with the views and affections, which its importance demands, and looking to his sacrifice find relief for our burdened consciences. May

we herein trace the wonderful love of God, in sending his Son to be a propitiation for our sins; here study the height, length, depth and breadth, and know the love of Christ, which passeth knowledge; here contemplate him wounded for our transgressions, etc., here learn what manner of love the Father hath bestowed upon us, and here be impressed with a sense of the malignity of sin. * *

Encouraged by these memorials, may we come as infirm and straying sheep to their shepherd; as the sick to their physician, and as condemned criminals to a merciful advocate, and powerful intercessor. * * Having stooped so low as to take upon thyself the infirmity of our nature, wilt thou not exalt us to the elevation of thy merits and glory? * * From the ample provisions of the Gospel, of which this is a lively memorial, may we derive refreshment, support, strength, armor and defence. * *

May the love kindled before the altar of Christ's sacrifice, inflame our hearts with growing fervor till nature and corruption, weakened and consumed, we appear before thee, purified as gold. * * As the hart pants after the water-brooks, so may we thirst for the water of life, ever flowing from the cleft rock Jesus Christ, to slake the thirst and refresh the strength of pilgrims, journeying through a wilderness world, to a land of eternal rest!

Jesus the bread of life that came down from Heaven, heavenly manna, whose virtue nourishes thine elect in the desert of this world. * * Lamb of God, sacrificed for us who hast left us in the ordinance of the supper a perpetual memorial of thy passion, help us worthily to receive these emblems, that the doctrines they commemorate may be our spiritual food. * * Thou who wast born in a stable and cradled in a manger, to illustrate a lowly origin, baptized to exemplify obedience, tempted to prove thine incorruptible virtue, and who after a life of unwearying toil, quenchless zeal and matchless benevolence and meekness, hast offered upon the cross a sacrifice for the sins of the world.

O Thou who didst teach philanthropy by going about to do good; obedience by fulfilling the law; patience by uncomplaining suffering; meekness by enduring reproaches; devotion by praying all night in the mountain; humility by

washing thy disciples' feet. * * O Thou who wast bowed in sorrow, kneeling on the cold ground in the garden, wast betrayed with a kiss, led bound in cords as a malefactor, wast smitten upon the cheek, wast spit upon, arrayed in mock robes, crowned with thorns, and in derision hailed king of the Jews, and by wicked men led away to be crucified. * * O Thou who wast nailed to the accursed tree, wast pierced by the nails and the spear, and in thine expiring agony didst cry My God, my God, why hast thou forsaken me? * * O Lamb of God, who wast sinless and meek among the erring and the proud; who opened not thy mouth to censure when thou wast accused, and who wast offered once for all a sacrifice for the sins of the world. * * O Jesus, may we be enlightened by thine incomparable teaching, guided by thy perfect example, and redeemed by thy precious blood. * * O Jesus, it was after thy baptism and temptation, thy miracles and sermons, after thy sorrows in the garden and agonies on the cross, after the driving of the nails and the piercing of the spear, and the flowing of thy precious blood, that thou didst say, it is finished.

While here we contemplate the eminency of thy suffering and thy sorrow, may we be willing to suffer on behalf of thy cause, as well as believe on thee, knowing that if we suffer we shall also reign with thee. * * Let this cup of blessing which we bless be to us the communion of the blood of Christ; let the bread which we break be the communion of the body of Christ. * * O that we may now bear about with us continually the dying of the Lord Jesus, so as that the life also of Jesus may be manifested in our mortal body!

ECCLESIASTICAL FORMULAS

LICENSE TO PREACH.

The Church
by unanimous resolution authorized you to conduct religious meetings and perform all offices of the Christian Ministry, except the administration of ordinances and the oversight of a Bishop. You are hereby commended to the confidence and sympathy of sister churches, in your labors to win souls, and build up the kingdom of Christ.

By order and in behalf of the Church.

Clerk.
Pastor.

CHURCH LETTERS.

The Church in

To the

Dear Brethren:

This is to certify, that is a member in regular standing with us, and with our cordial consent is at liberty to transfer membership to you.

If is received into your fellowship, and the inclosed letter of acknowledgment is returned to us within three months, we shall consider as no longer under our watch-care, and discipline.

In behalf of the Church.

Ch. Clerk.

The
To the Church in
Dear Brethren:

Your letter commending to our fellowship was duly received; and in acknowledgment of these testimonials, and in accordance with own request, was received into membership with us, the day of 18

By order of the Church.

Ch. Clerk.

18

TO ANY SISTER CHURCH.

Dear Brethren:

The bearer is a member with us in good standing. During his absence from us we cordially commend him to your fellowship, and pray that his association with you may be a mutual blessing, and that he may be safely returned to us laden with the experience of the Divine Goodness.

Clerk.
Pastor.

ECCLESIASTICAL COUNCIL.

The Church in
To the
Dear Brethren:

You are requested to send your Pastor, and delegates, to sit in council with us, on day of at o'clock; to take into consideration the expediency of ordaining to the work of the Gospel ministry

In behalf of the Church.

Clerk.

MINUTES OF ECCLESIASTICAL COUNCILS.

An Ecclesiastical Council convened at on day of pursuant to an invitation from

The Council was organized by the choice of as Moderator, and Clerk.

Prayer by

The Moderator then called for the reading of the resolution of the Church, authorizing the call of the Council (or the letter stating the object for which the Council was convened).

The credentials of delegates were then called for, when it appeared that the following churches were represented by the following brethren :

CHURCHES	DELEGATES.

Whereupon

Clerk.

Moderator.

MINUTES OF CHURCH MEETINGS.

18

The Church held its stated meeting for business evening, at o'clock.

in the chair.

Prayer by Bro.

The minutes of the last meeting were read and approved.

related before the Church his Christian experience, whereupon it was resolved, that he be received as a member of the Church, after Baptism.

A letter of dismission and recommendation of from Church was read : whereupon, agreeably with his own request, he was by a vote received into the fellowship of this Church.

The unfinished business of the last meeting was then taken up

New business.

Clerk.

MINUTES OF A BOARD OF TRUSTEES, OR A COMMITTEE.

Trustees (or Committee) met on at
Present, brethren
(If the first meeting, organized by appointing Bro. Chairman, and Bro. Clerk.) Bro. in the chair
Prayer by Bro.
Minutes of last meeting read, corrected, and approved.
Unfinished business.
New business.
Adjourned to meet on

Clerk.

MINUTES OF OCCASIONAL CONVENTIONS.

A Convention assembled at on the day of at A. M., to take into consideration
The meeting was called to order by and was unanimously chosen Chairman, and Secretary.

The Chairman then read the call by which the meeting was convened, and stated the objects of the Convention, whereupon

Chairman.

Secretary.

RULES OF ORDER.

ORGANIZATION OF AN ASSEMBLY.

Every deliberative assembly, becomes *de facto* subject to those rules and forms of proceeding, necessary to the accomplishment of the purposes of its convocation.

When assembled according to appointment, any individual may call the members to order, announcing the arrival of the

time of the meeting, and suggesting the necessity of organizing by the appointment of a Chairman, before proceeding to business. The same person should put the question upon a nomination for presiding officer, and declare the election.

The chairman taking his seat, should proceed in the same manner to complete the organization of the assembly, by the choice of Secretary, and such other officers as may be deemed necessary.

In all deliberative assemblies, the members of which are chosen to represent others, it is necessary after this temporary, and before the permanent organization, or when the assembly is permanently organized, before proceeding to any other business, to ascertain by committee or otherwise, who are properly members.

Councils or Boards, holding stated meetings, cannot properly proceed to business, unless a prescribed number, called a quorum, are present, and should suspend business when reduced below that number, by the absence of members.

When the number of a quorum has not been determined by rule, the majority of the members composing the assembly constitute said quorum.

In adopting rules of business, it is usual to provide for the mode of their amendment, suspension, or repeal. But where there is no provision, a rule cannot be suspended in a particular case, except by general consent.

When any existing rules of proceeding are disregarded or infringed, any member has a right to require the enforcement of the rule, without debate or delay, it then being too late to alter or suspend it for that particular case.

All questions should be decided by a majority of votes; unless by special provision, less than a majority be allowed, or more than a majority required to effect a decision.

When a constitution, with its various provisions, has been adopted, the permanent officers should be elected. They should be elected by absolute majorities.

PRESIDING OFFICER.

It is the duty of the presiding officer to call the members to order at the proper time; to announce the business in its

order, before the assembly; to receive and submit all motions presented by the members; put to vote all questions regularly moved, and announce the result; to enforce the observance of order in the debate, and decorum among the members; to receive and announce communications; to authenticate by his signature, when necessary, the acts and proceedings of the assembly; to inform the assembly when necessary, or when referred to for the purpose, on a point of order or practice; to name Committees, when directed in a particular case, or when it is made a part of his general duty by a rule; and in general, to represent and stand for the assembly, declaring its will, and in all things obeying implicity its commands.

In case of the absence of the Chairman, or of his withdrawing from the chair, for the purpose of participating in the business, the Vice-President shall preside, and if there be no Vice-President, a presiding officer must be elected, *pro tempore*, the Secretary conducting the proceedings meantime. The presiding officer should rise to state a motion, or put a question to the assembly; should give the closest attention to each speaker, remembering that but one subject can be before the assembly at once; and when brought into doubt as to his manner of proceeding, should remember that the great purpose of all rules and forms, is to subserve the will of the assembly, rather than restrain it, to facilitate and not obstruct the expression of their deliberate sense.

SECRETARY.

The principal duty of the Secretary in legislative assemblies, is to preserve the record of what is done and past, not including what is merely said or moved. In more informal bodies, though governed by the spirit of this rule, he is also expected to keep in some sort, an account of the proceedings; to call the roll of the assembly when a call is ordered; read papers required to be read; notify Committees of their appointment; authenticate all the proceedings of the assembly by his signature; and preserve the papers and books belonging to the assembly. The clerk should stand while reading or calling the assembly.

MEMBERS.

All members have an equal privilege of submitting, explaining and advocating propositions.

No member in the course of debate shall be allowed to indulge in personal reflections.

If more than one member rise to speak at the same time, the member that is most distant from the Moderator's chair, shall speak first.

If any member consider himself as aggrieved by a decision of the Moderator, it shall be his privilege to appeal to the assembly, and the question on such appeal shall be taken without debate.

No member should decline voting on any question unless excused by the assembly, and silent members should be considered as acquiescing with the majority, unless excused from voting

Every proposition before the Assembly should be reduced to writing, at the request of the Moderator or any member.

PREVIOUS QUESTION.

A proposition may be suppressed by the previous question, put in the following form : "Shall the main question now be put."

If the previous question is decided in the negative, it may not be renewed the same session.

The affirmative decision of the previous question, requires the original motion to be immediately put, without further debate and in the form in which it exists.

INDEFINITE POSTPONEMENT.

A proposition may be suppressed entirely by the motion for indefinite postponement. As an indefinite adjournment is equivalent to the dissolution of an assembly, the indefinite postponement of a subject, entirely disposes of it.

A subject thus postponed cannot be called up again the same session, unless by the consent of three-fourths of the members who were present at the decision

LAYING ON THE TABLE.

A proposition may be postponed for information or reflection, and examination, or for opportunity to attend to something else claiming present attention.

If laid on the table for this purpose, it may be taken up by motion, at the convenience of the assembly; if postponed to a particular hour, it must be taken up at the time specified; if laid on the table to give place to other business, if not called up by motion, it remains as though indefinitely postponed.

REFERENCE TO COMMITTEE.

A proposition may be referred to a standing or select Committee, with discretionary power, or with general or particular instruction, or parts of the proposition may be referred to different Committees for the purpose of having the subject more thoroughly considered, and presented to the assembly in a more satisfactory manner.

DIVISION OF A QUESTION.

When a proposition comprises several distinct parts, which are so far independent of each other as to be susceptible of division into several questions, and it is supposed that the assembly may approve of some, but not of all these parts, by the order of the assembly on a motion regularly made and seconded (or at the request of the Moderator or any member, if there be no objection), that proposition may be divided, and the parts considered separately, as so many distinct motions.

FILLING BLANKS.

Blanks left in a proposition by the mover, may be filled by vote of the assembly, taking the question upon the largest number, and the longest time, first.

SIMPLIFYING QUESTIONS.

Matter embraced in two propositions, may be reduced to one by reference to a Committee, with instructions, or by

BERKELEY BAPTIST DIVINITY SCHOOL

rejecting one and adding the substance of its meaning to the other, in an amendment.

A mover may not modify or withdraw his own motion, after discussion, if any member object, without a formal vote.

Nor may a member accept an amendment to his proposition after discussion, without its being passed by vote, if any member object.

AMENDMENTS.

Amendments to a proposition, should be proposed in the order of its paragraphs. Amendments may be made in three ways, by striking out words, by inserting words, or by striking out some words and inserting others. There may be an amendment to an amendment, but not an amendment to that amendment. The last amendment should be taken first, and all motions in that order.

Whatever is agreed to by the assembly, on a vote either adopting or rejecting a proposed amendment, cannot be afterwards altered or amended.

Whatever is disagreed to, in a proposed amendment, by the assembly, on a vote, cannot be afterwards moved.

The inconsistency of a proposed amendment, with one which has already been adopted, is a ground for its rejection by the assembly, upon a vote, but not by the moderator.

Amendments may be made to a proposition not only varying its meaning, but presenting a directly opposite sense; and often in legislative assemblies, bills are amended by striking out all after the enacting clause and inserting an entirely new bill; and resolutions are amended by striking out all after the words "resolved that," and inserting a proposition of a wholly different tenor.

DIFFERENT MOTIONS.

When any motion is under debate, no motion can be received unless to amend it, to commit it, to postpone it for the previous question, or to adjourn.

A motion to adjourn takes precedence of all others, and when made simply, without specifications of purpose, or time, is taken without debate.

An adjournment without day is equivalent to a dissolution. An adjournment pending the consideration of any subject, supersedes that discussion unless again brought forward in the usual way.

Any question upon the rights of members, takes precedence of all other motions except for adjournment.

A motion for the order of the day, previously fixed upon, ranks next in privilege to the motion upon the rights of a member.

INCIDENTAL QUESTIONS.

Incidental questions, or such as grow out of the original proposition before the assembly, as, questions of order, motions for reading of papers, and leave to withdraw a motion, and suspension of a rule, and an amendment of an amendment, must be decided before the question that gave rise to them.

SUBSIDIARY MOTIONS.

It is a general rule that subsidiary motions, such as to lay on the table, for the previous question, for postponement, for commitment, or amendment, cannot be applied to each other.

The exceptions to this rule are, that motions to postpone, to commit, or to amend a principal question may be amended, but subsidiary motions can never be applied to dispose of or suppress each other.

ORDER OF PROCEEDING.

When the proceedings of an assembly are likely to last a considerable time, and the matters before it are somewhat numerous, an order of business should be determined. When no such order exists, and several subjects are before the assembly for their consideration, and the assembly take no motion as to what subject to take up first, the presiding officer is not bound to any order, but may use his own discretion.

In considering a proposition consisting of several paragraphs, after the paper has once been read by the clerk, the presiding officer should read it through in paragraphs, pausing upon each, for opportunity to amend, and when the whole

paper has been gone through with in this manner, the final question on adopting or agreeing to the whole paper as amended or unamended, should be put.

When a paper referred to a committee has been reported back to the assembly, the amendments only are first read in course, by the clerk. The presiding officer then puts the question on the several amendments in their order; afterward miscellaneous amendments may be proposed by the assembly, and when these are gone through, the question is put on agreeing to, or adopting the paper as the resolution, or order, of the assembly.

ORDER IN DEBATE.

The presiding officer is not expected to take part in debate, but may state matters of fact within his knowledge, affecting the subject under discussion; inform the assembly on points of order, when necessary; and address the assembly upon any appeal from his decision on any question of order.

A member rising to speak in the assembly, shall address the presiding officer and not proceed till his name is called by that officer.

When several rise together, the chair shall decide who shall speak first. It is usual to give a preference to the mover of a resolution, or after an adjournment to the mover of the adjournment, or when two rise together to give the preference to the opponent of the measure.

When a member gives way to another to speak, he really resigns the floor, and can retain it only by the common consent, or vote of the assembly.

The presiding officer may have preference to other members on subjects upon which it is proper for him to speak, but may not interrupt a member, unless out of order, to speak himself.

Members must confine themselves in speaking, to the subject under discussion.

When called to order, for irrelevancy, the speaker may proceed, unless a motion prevail that he is out of order.

No member should speak more than once upon the same

question, unless permitted by the assembly, while others who have not spoken, wish to speak, unless it be to explain; but he may not interrupt a speaker to explain.

To shorten debate, resort may be had to the previous question (this liberty is very liable to abuse and should generally be discountenanced), or a special order may be determined in reference to a particular subject, requiring all debate upon it to cease at a specified time, or the time allowed to each speaker may be limited.

Respectful attention should be paid to every speaker.

If a member use language offensive or insulting to another, he may be stopped by one or more rising for the purpose, or by the Moderator, and the words objected to, stated or written down on the minutes of the clerk, that the offender may disclaim, or apologize for the offence, or receive the censure of the assembly.

TAKING THE QUESTION.

A proposition made to a deliberative assembly, is called a motion; when propounded to the assembly for their reception or rejection, it is denominated a question; when adopted, it becomes the order, resolution, or vote of the assembly.

The proposition is propounded in this form: "As many as are of opinion that, etc.," first in the affirmative, and then in the negative. The expression may be given according to the order of the assembly by saying aye or nay, by raising the hand, or by the clerk's taking the ayes and nays. In the former cases, which are more common, the presiding officer decides the vote from the sound of voices or the appearance of hands. If the decision be doubted, the division of the house may be called for, the members voting in the affirmative and negative, taking different parts of the house, or rising as called upon and standing to be counted. If the decision has been declared, a member coming in cannot call for division, nor can any person, after other business has been taken up.

If the members are equally divided upon a question, the presiding officer may give the casting vote, or by declining to vote leave the proposition negatived.

Every person is bound, unless excused, to vote on all questions.

A person not present when the question is taken cannot give his vote.

Before the negative has been taken, a member may rise and speak or propose amendments, and thus renew the debate. But in modes of taking the question when the vote begins on both sides at once, the debate cannot be renewed, and an attempt to speak is out of order.

If a question arise upon a point of order, for example, as to the right or duty of a member to vote while the division is taking place, the chair must decide peremptorily, subject to the correction of the assembly after the division is over.

RECONSIDERATION.

It is a fundamental principle in parliamentary proceedings, that a question once decided cannot again be brought up. This principle is adhered to in all its strictness, in the British parliament, but in this country, while the principle is recognized, provision is made against the great inconvenience that might sometimes attend it, by the motion for reconsideration.

This motion is allowed only when moved by one voting in the majority, and when there are as many present as when the resolution passed.

The passage of the resolution for reconsideration places the question precisely where it was before the decision, and leaves it open for discussion, amendment, adoption or rejection.

COMMITTEES.

It is common in deliberative assemblies, to have matters prepared to be acted upon by a committee selected for that particular purpose, called a select committee, or by a committee appointed beforehand, to have charge of all matters of a similar nature.

They may receive instructions when the business is given in charge, or at any stage of its progress, or be allowed discretionary power.

Committees may be appointed by the chairman in pursuance of a standing rule or vote of the assembly, or by nomination and vote of the members.

The first named on a committee, is by courtesy, generally

regarded as chairman; but the committee are at liberty to appoint their own chairman, and proceed in their business, in the order and under the rules of an assembly, being one in miniature.

When their report is made, a motion is made by some member to receive the report then, or at some fixed time. At the time appointed, the chairman of the committee reads the report, and it is then passed to the clerk and read by him, and then lies on the table awaiting the convenience of the assembly to take it up for consideration. The formality of receiving a report is often dispensed with. The reception of a report, by consent or vote, discharges the (unless a standing) committee.

The doings of a committee, when adopted, or agreed to, in the final question upon a report, becomes the action of the assembly.

COMMITTEE OF THE WHOLE.

When a question has been ordered to be referred to a committee of the whole, at the time appointed, the presiding officer, upon a motion made, puts the question that the assembly do now resolve itself into a committee of the whole, naming the business to be taken up in that capacity. If the motion pass, the presiding officer names a chairman, and takes his place among the members. Thus organized, the committee is under the same laws that govern assemblies, with the following exceptions:

The chairman has the same privilege to speak that other members have.

Members are not restricted as to the time of speaking.

The previous question is not admissible.

No sub-committees can be appointed from itself.

They cannot adjourn like other committees to some other time or place; but when they rise, if their business is unfinished, can ask permission of the assembly to sit again.

When their business is finished, some one moves that the committee rise, and the chairman, or some other person, report to the assembly. Whereupon the presiding officer of the assembly takes his seat, and the business of the assembly is resumed.

CHURCH BENEVOLENCES AND FINANCE.

CHRISTIANITY AND BENEFICENCE.

The religious obligation of beneficence is attested by confiding its administration to Pagan, Jewish, and Mohammedan temples. To whatever shrine brought, on whatever altar laid, religious offerings were sacrifices of the selfishness of the worshiper to the glory of the being worshiped. Surrendering what is dearest, as in Abraham offering his only son, was an expression of supreme homage. Though minimizing ritual and magnifying devotion of the heart, Christianity makes *giving* as essential to her discipline as prayer or praise, confession of faith or observance of ordinances. Having "all things in common" in the Early Church, during the distress of persecution, was but a manifestation of the unselfishness inspired by Christian love, which has been repeated in similar trials of the Church through the centuries, and rising above temporal wants is ever culminating in sacrifices to spread the name of Him who suffered on the Cross to save men. In this age of mammon worship pecuniary offerings, next to forgiveness of enemies, is perhaps the rarest of Christian virtues. The requirement of every believer to lay aside weekly offerings according as God has prospered him, is more generally evaded, and with more subtle self-deception than any other Christian precept.

CHURCH EXPENSES.

In new States and frontier settlements the pastor is often required to take the lead in building meeting houses, and in financial support of the church, as well as in its organization and discipline. In older communities he should be familiar with church finances, to guard against doubtful

measures for improving them, and to be able to sympathize with the Church in sacrifices for her credit and usefulness.

The pastor should dissuade the church from going into debt for any purpose without the promise of its early liquidation.

When, from smallness of income or special expenses, indebtedness is accruing, there should be provision at least for its quarterly payment. In weak churches, it is better to make weekly settlements of all obligations. It is perilous alike to church and pastor to mortgage church property to meet current expenses. It is better that a pastor should leave than have money borrowed for his salary. The apostolic order against individual believers incurring debts they may not be able to pay, seems to have a double force against a church of Christ compromising its honor by allowing its obligations to remain uncancelled. Financial support should be pledged in the reception of members; and co-operation with the established plans of the Church for her own support and the support of missions should be a condition on which every member is welcomed into the church.

The average church appointments under the voluntary religious system of America are more expensive and more attractive than those of the national establishments of Europe, provided by a tax upon the parish. Thousands of church edifices are built each year in older and newer States and territories, mainly from local contributions, thus pre-occupying the spiritual domain against aggressive atheism and infidelity. An early provision of a suitable place of worship becomes the necessary care of pastors on frontier and mission fields. Often lots and materials and liberal moneyed contributions cheer the incipience of the enterprise. But in nine cases out of ten some indebtedness must be assumed before completing proper places of worship. Experience has shown that where about two-thirds of the cost of the enterprise may be secured during the progress of the building, the remaining third may be obtained at the time of its dedication. As a rule it has proved safe to build churches when at least one of the patrons is willing to give

a tenth of the cost, though sometimes less suffices and sometimes more is necessary. There should be *spiritual preparation* for first subscriptions, and for final contributions at the dedication. The friends of the church should be made to feel that the debt honorably resting upon them collectively is not increased when assessed upon them individually, but may be much more easily handled. The wise building of the house of the Lord greatly increases the liberality, unity, and spirituality of the church and is attended by revivals, and often inaugurates a series of revivals and aggressive church extension and mission work. A loan from Church Edifice Funds, to be repaid with little or no interest, for the help of other feeble churches in similar struggles to build the house of the Lord, enables a church to obtain a church-home earlier, and build better than their own resources unaided would allow. Every church should be encouraged to obtain a parsonage at the earliest possible moment. A debt for a parsonage carries itself in the pastor's rent, and when paid for, it is usually an addition to the pastor's salary, now everywhere too small without such perquisite. In new towns a parsonage lot may be obtained as a gift or for a small price, thus giving stability to the finances of the church, and in the end assuring a more adequate support for the pastor.

MISSIONARY FINANCE.

While church expenses and immediate home charities so force themselves upon the attention of the churches as to obtain more or less recognition from all; remoter charities and foreign missions seem so far away as to appear almost foreign to the church, to be attended to or neglected at their option. Therefore the comprehensiveness and universal obligation of the great commission should be often illustrated from the pulpit. Besides, every pastor should give personally to the objects he pleads for, if but the widow's mite, that his plea may not be discredited by his example. Often his sacrifice in giving may become his most effective championship of Christian charities and missions.

Every pastor should also feel himself responsible for training his church in aggressive benevolence. As a general may select those of the highest military experience and skill to co-operate with him in a campaign, the pastor should avail himself of the best gifts of the Church in organizing plans of benevolence. But he may no more remit to others the direction of Christian charities and missions, without his active sympathy and co-operation, than the defence of Christian doctrines or the observance of Christian ordinances.

Moreover, every pastor should feel himself responsible for the widest possible diffusion of missionary intelligence. Missionary contributions can not be greatly increased without increased interest in missions, nor increased interest in missions be expected without increase of missionary intelligence. There should be a stated distribution of missionary reports, and circulation of special missionary publications and bulletins. Also a demand should be created for a higher order of catholic missionary literature, prepared with the highest style of art, and at whatever cost, for all denominations alike, and made to rival popular magazines in their circulation through colportage and other special agencies.

But especially journalism, declared by an eminent writer to be *the idea of the age*, should be made a chief agency for spreading missionary intelligence and emphasizing missionary appeal. It could be made the common interest of the religious weeklies claiming Christian churches as their constituency, to become the organs of missionary societies. They might obtain what would become an attractive feature of their weekly issue, without cost, and perhaps with an added bonus, from missionary secretaries, while the societies might gain ten readers of their appeals where one is obtained through special organs. Instead of reading a religious weekly, many Christians are now tempted to be satisfied with some single special publication, thereby developing one-sided intelligence and character. Strong denominations must have strong journals, and journals become stronger as they become the accepted organs of all the charities and missions of a denomination.

Pastors should co-operate with the societies in unifying their agencies, so that each agent might work more specifically to educate the churches in systematic benevolence, rather than plead for one of many competing claims; help the churches to do their own work rather than attempt to do it for them; endeavor to organize a plan of benevolence for the churches to carry out and report upon themselves, rather than obtain a collection.

The pastor should make all appeals for beneficence as specific as possible. All great givers, as founders or patrons of schools or charities, are specific givers.

Three-fourths of the charities which relieve and bless suffering humanity are unreported, and are bestowed upon objects appealing directly and personally for sympathy and succor.

The philosophy of benevolence requires that donors and recipients should be brought together face to face, as far as possible, for the highest educational effect on both giver and receiver.

The assertion of this principle has been so effective that missionary societies have found it expedient to provide more or less fully for its operation. But as an exception to general policy this specific giving is too frequent, and entails difficulties, but is not frequent enough to test its wisdom as a general policy of missions. Charities and missions which could not be farmed out to individuals, might be to churches, associations of churches, cities, or states, thus gaining more of the advantages of specific appeal. On this principle all missionary collections might gain the enlargement of special collections, increasing contributions three or five fold. Through this appeal many individuals and churches that have never given to missions, would be enrolled as stated contributors.

Finally, every pastor should see to it that *some method* of Christian benevolence be adopted by the church. The tithe system of the Jews was a more effective regime of charity than has yet been attained by modern Christians. The tenth of one's income would seem to be the lowest standard

any church should establish, binding all its members as a poll tax citizens of some States. But a larger percentage of charities might reasonably be expected in the economy of Christ's Kingdom, heralded by the sacrifice of its founder, but less should never be accepted as fulfilling the vow of discipleship to Christ. The widow's mite may be as important as an educational example for the Church as the ampler offerings of the Christian millionaire.

SYSTEMATIC GIVING.

The necessity and best methods of systematic benevolence have been widely and wisely discussed the last few years.

"Principles and Plans of Systematic Beneficence" recommended by The Presbyterian General Assembly, may be had of the "Leader Printing Company," Cleveland, Ohio.

In "Baptist Layman's Book," published by the American Publication Society, Philadelphia, may be found a general discussion of the subject, together with outlines of methods adopted by leading Baptist Churches.

From "Layman," 310 Ashland Avenue, Chicago, may be obtained, gratuitously, some of the best and perhaps the most effective tracts published on Christian giving.

The promise of Systematic Giving may be illustrated:

A church of one hundred members, giving only a twentieth of the supposed income of classes of her members, instead of a tenth, would provide liberally for Church expenses, and also for Christian benevolence. Six members earning eighteen dollars per week each, would give $5.40. Fourteen earning fifteen dollars per week each, would give $10.50. Thirty members, each earning twelve dollars per week, would give $18. Thirty members, each earning six dollars per week, would give $9. Twenty, earning each three dollars, would give $3 per week. By this classification of contributions a church of a hundred members would give about $46 per week, or about $2,400 per year, enabling the church to pay $1,500 for pastor's salary; $200 for sexton; $100 for gas; $75 for coal; interest on a debt of $5,000, if one existed; and still have a balance sufficient to give $40 for Foreign,

missions; $40 for Home missions; $25 for publication society; $25 for Bible work; $25 for State work; $30 for ministerial education; and $18 for ministers widows' fund.

A pastor of Providence, R. I., introduced systematic giving into his church, and later into other churches of Rhode Island, and with the following results:

"All of our churches have secured most satisfactory results. Some of the smallest churches in the State, which are situated in the rural districts, report that their contributions have doubled, and the number of givers more than doubled.

"All the pastors are enthusiastically favorable to the plan. Nothing could induce the church to return to the old system or lack of system.

"Many who did not give before give now, and the contributions are largely increased.

"The system secures the small gifts of a congregation and swells them into a large volume. For nine persons out of ten it is easier to give twenty-five cents every week than it is to give thirteen dollars once a year.

"A capital mistake in our ordinary methods is that the few give and not the many; while the large streams of benevolence flow, the small rills are not kept open."

"Every one of you, on the first day of the week, as God hath prospered him — is a law of giving to which nothing can be added, and from which nothing can be subtracted. It is complete and of universal application. It is pre-eminently for the PASTORS to say whether this shall be the law of giving in our churches or not. The will to do it will make the way of doing it plain, and every church in which it is done will give one more illustration making manifest the doctrine of literal obedience to Scripture commands."

"A wiser rule than this is yet to be discovered. It unites the advantages of frequent, regular, and considerate giving. It associates this form of service with the special worship of God, and brings it into the whole plan of life. If Christians would but comply with this direction of the apostle, the glory of the Lord would soon cover the earth."

SCRIPTURE SELECTIONS.

God claims a portion of our substance:

And all the tithes of the land, *whether* of the seed of the land, *or* of the fruit of the tree, *is* the Lord's; *it is* holy unto the Lord.—*Lev.* xxvii. 30.

Withholding this claim is to rob God:

Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings. —*Mal.* iii. 8.

Therefore the claim should be attended to promptly:

And as soon as the commandment came abroad, the children of Israel brought in abundance the first fruits of corn, wine and oil, and honey, and of all the increase of the field; and the tithes of all the *things* brought they in abundantly. —*2 Chron.* xxxi. 5.

Worldly prosperity promised to those who honor God with their substance:

Honor the Lord with thy substance, and with the first fruits of all thine increase: so shall thy barns be filled with plenty, and thy presses shall burst out with new wine.—*Prov.* iii. 9–10.

It should be given willingly:

Every man according as he purposeth in his heart, *so let him give;* not grudgingly, or of necessity; for God loveth a cheerful giver.—*2 Cor.* ix. 7.

Does poverty or limited means excuse any one from giving to the Lord:

They shall not appear before the Lord empty: EVERY MAN SHALL GIVE as he is able, according to the blessing of the Lord thy God which he hath given thee.—*Deut.* xvi. 16–18.

And none shall appear before me empty.—*Ex.* xxxiv. 20.

Give that something every Sunday:

Upon the first day of the week.—*1 Cor.* xvi. 2.

According to blessing received:

According as the Lord thy God hath blessed thee.—*Deut.* xvi. 10. As God hath prospered him.—*1 Cor.* xvi. 2.

ADDITIONAL SELECTIONS FOR FUNERALS.

Yet, O stricken heart, remember, O remember
How of human days he lived the better part.
April came to bloom and never dim December
Breathed its killing chill upon the head or heart.

Doomed to know not winter, only spring, a being
Trod the flowery April blithely for a while,
Took his fill of music, joy of thought and singing,
Came and stayed and went, nor ever ceased to smile.

Came and stayed and went, and now when all is finished,
You alone have crossed the melancholy stream,
Yours the pang, but his, O his, the undiminished,
Undecaying gladness, undeparted dream.

All that life contains of torture, toil, and treason,
Shame, dishonor, death, to him were but a name.
Here, a boy, he dwelt through all the singing season
And ere the day of sorrow, departed as he came.

The baby wept;
The mother took it from the nurse's arms,
And hushed its fears, and soothed its vain alarms,
And baby slept.

Again it weeps,
And God doth take it from the mother's arms,
From present griefs and future unknown harms,
And baby sleeps.

The stately ships go on
To the haven under the hill;
But O for the touch of a vanished hand,
And the sound of a voice that is still.

And so beside the silent sea
I wait the muffled oar;
No harm from Him can come to me,
On ocean or on shore.
I know not where His islands lift
Their fronded palms in air;
I only know I cannot drift
Beyond His love and care.

I had a nestful once of my own,
Ah, happy I!
Right dearly I loved them; but when they were grown
They spread out their wings to fly.
Oh, one after one, they flew away
Far up to the heavenly blue,
To the better country, the upper day
And—I wish I were going too.

I pray you, what is the nest to me,
My empty nest?

And what is the shore where I stood to see
My boat sail down to the West?
Can I call that home where I anchor yet,
Though my good man has sailed?

Can I call that home where my nest was set,
Now all its hope has failed?
Nay, but the port where my sailor went,
And the land where my nestlings be;
There is the home where my thoughts are sent,
The only home for me.

It singeth low in every heart,
We hear it, each and all,—
A song of those who answer not,
However we may call;
They throng the silence of the breast,
We see them as of yore,—
The kind, the brave, the true, the sweet,
Who walk with us no more.

'Tis hard to take the burden up,
When these have laid it down;
They brightened all the joy of life,
They softened every frown;
But oh, 'tis good to think of them,
When we are troubled sore.
Thanks be to God that such have been,
Though they are here no more.

More home-like seems the vast unknown,
Since they have entered there;

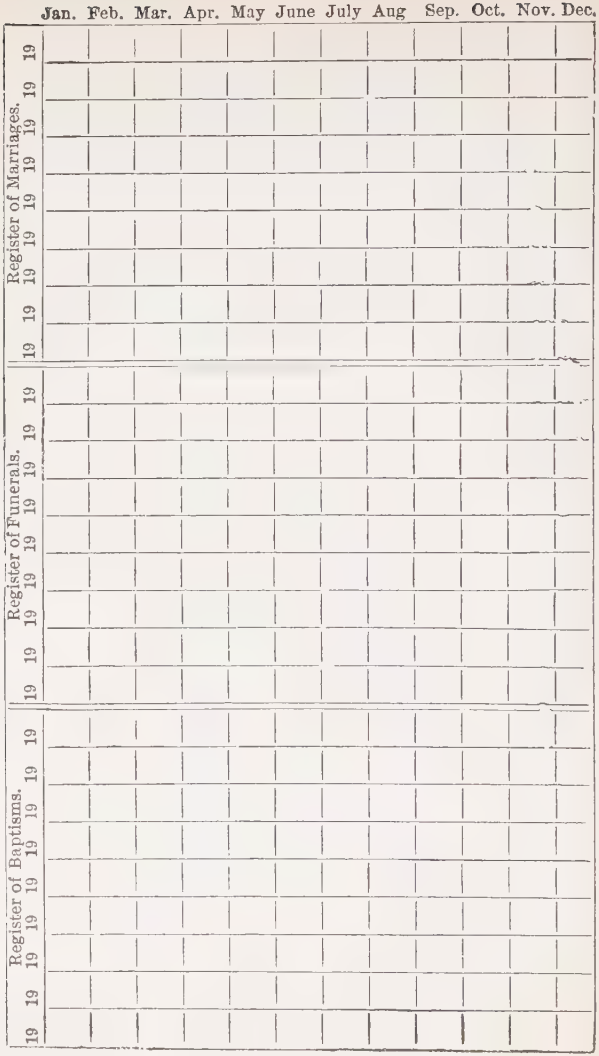
To follow them were not so hard,
Wherever they may fare.
They cannot be where God is not,
On any sea or shore;
Whate'er betides, Thy love abides,
Our God, forevermore.

We see not, know not; all our way
Is night — with Thee alone is day;
From out the torrents' troubled drift,
Above the storm our prayers we lift,
Thy will be done.

Some time, when all life's lessons have been learned,
And sun and stars forevermore have set,
The things which our weak judgments here have spurned,
The things o'er which we grieved with lashes wet,
Will flash before us out of life's dark night
As stars shine most in deepest tints of blue,
And we shall see how all God's ways are right,
And how what seemed reproof was love most true.

Pass on, relentless world, I grieve
No more for all that thou hast riven;
Pass on in God's name, — only leave
The things thou never yet hast given —
A heart at ease, a mind at home,
Affections fixed above thy sway,
Faith set upon a world to come,
And patience through life's little day.

PASTORAL TABLE.


Jan. Feb. Mar. Apr. May June July Aug Sep. Oct. Nov. Dec.
Register of Marriages.
19 19 19 19 19 19 19 19 19
Register of Funerals.
19 19 19 19 19 19 19 19 19
Register of Baptisms.
19 19 19 19 19 19 19 19 19

PASTORAL TABLE.

	Jan.	Feb.	Mar.	Apr.	May	June	July	Aug.	Sep.	Oct.	Nov.	Dec.
Additions by Letter. 19												
19												
19												
19												
19												
19												
19												
19												
Sermons, Lectures, etc., delivered. 19												
19												
19												
19												
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19												
19												
Pastoral visits made. 19												
19												
19												
19												
19												
19												
19												
19												

ECCLESIASTICAL TABLE.

A. D. 19	19	19	19	19	19	19	19	19
Epis. Methodist — Pas. F. A. / Mem. Ch. F. A.								
Var. M. — P. M. C. A. A. A.								
Baptist. — Pas. F. A. / Mem. Ch. F. A.								
Var. B. — P. M. C. A. A. A.								
Presbyterian. — Pas. F. A. / Mem. Ch. F. A.								
Congregational. — Pas. F. A. / Mem. Ch. F. A.								
Episcopal. — Pas. F. A. / Mem. Ch. F. A.								
Ref. D. — P. M. C. A. A. A.								
G. Luth. — P. M. C. A. A. A.								
Unitari. — P. M. C. A. A. A.								
Rom. C. — P. M. C. A. A. A.								

MISSIONARY TABLE.

A. D. 19	19	19	19	19	19	19	19	19
R. C. Miss. C. M. S.								
Lor. Miss. C. M. S.								
L. M. C. M. S.								
U. D. M. C. M. S.								
Methodist Miss. Co'ts. F. A.	Miss. Sta's. F. A.							
Episcopal Miss. Co'ts. F. A.	Miss. Sta's. F. A.							
W. B. M. C. M. S. A.								
Baptist Miss. Co'ts. F. A.	Miss. Sta's. F. A.							
Congregat'l Miss. Co'ts. F. A.	Miss. Sta's. F. A.							
Presbyterian Miss. Co'ts. F. A.	Miss. Sta's. F. A.							

CHURCH TABLE.

A. D. 19	19	19	19	19	19	19	19	19	19	19	19	19
Increased by Ba.												
L.												
Ds.												
Diminished by Ex.												
De.												
Pr.												
No.												
Sunday School. Sc.												
Te.												
Cs.												
B.c.												
Ch.												
Moneys raised for Bi.												
Sc.												
Fo.												
Ms.												
Ho.												
Ms.												
Do.												
C.												
S.												
T.												
C.												
Se.												
C.												
Vs.												
Ob.												

NOTE.

The first two tables are designed to preserve a statistical record of professional services, and the abbreviations in the margin will be easily understood.

The Third table is designed to preserve the statistics of the principal Religious denominations, Pas. is an abbreviation for Pastor, Mem. for Members, and Ch. for Churches, A. stands for American, and F. for Foreign, Var. M. Various Methodists, Var. B. Various Baptists.

The Fourth table is designed to preserve the statistics of the Missions of the principal denominations. Stat's. Stations. Miss. Missionaries or Missions. Cot's. Communicants, and A. and F. in this table denote the location of denominations and not of their missions.

The Fifth table is designed to preserve the statistics of changes, of religious labors, and of benevolent contributions of Churches. Ba. is an abbreviation for Baptism, L. Letter, Ds. Dismission. Ex. Exclusion, De. Death, Pr. Present. No. Number. Sc. Scholars. Te. Teachers, Cs. Conversions. B.c. Bible class, Ch. Church, Bi. Sc. Bible Society, Fo. Ms. Foreign Missions, Ho. Ms. Home Missions, Do. Ms. Domestic Missions, S. C. Sunday School cause, T. C. Tract cause, Se. C. Seamen's cause, Vs. Ob. Various objects.

RECORD OF MARRIAGES.

NAME	DATE	PLACE	WITNESSES

RECORD OF FUNERAL SERVICES.

NAME	DATE	BURIAL PLACE	THEME USED

DATE DUE

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